

motive



HONORIFICABILITUDINITATIBUS is no longer the longest word in the dictionary, Bennett Cerf informs us. It's a malign influence, he says, which perennially brings up this longest word subject. In most cases, we agree. Cerf says to look in the Second Edition of *Webster's New International Dictionary*, New Words Section, and we will discover the doom of honorificabilitudinitatibus. Its successor is a pleasant scientific term, and we have nothing against it: pneumonoultramicroscopicsilicovolcanokoniosis. It means a form of pneumoconiosis occurring especially among miners, caused by the inhalation of a very fine silicate or quartz dust. It's a good word as we said, and we really hate to do it, and we know those dictionary people will be mad as hops, but this issue of *motive* will introduce a new word; its debut will spell the doom of pneumonoultramicroscopicsilicovolcanokoniosis. We know it will be a lot of trouble to get out a Third Edition, and we swear we are sorry, but after all, the new edition will provide good jobs for people, and if it weren't for it, we would never get rid of our old, thumbled, becrumbed, and dirty one. Anyway ours is a perfectly legitimate word. The only thing we can't figure out is why nobody ever thought of it before. Here it comes: morbusaetgro-tatioareligioetecclesiaemedicunusresiduum. Like it? We hope you will and don't get discouraged if you can't pronounce it right off. You'll have it at the tip of your tongue for breakfast. Now that you have been introduced to the topic of this month, we will take it up piece by piece. On pages 5 and 6 you'll find the diagnosis of our topic by a number of mighty doctors. Then on the next page Phyllis Nagler, a little woman who finished her college work at Olivet this past January, puts in her ladies' worth. Beginning on page 9, C. F. Littell and Harold Ehrensperger talk about the hopefulness of work accomplished by a minority or remnant group of people. Following that, Harrison, Hearn, and Will, Jr., give a few ideas about the nature of the malady of institutional religion and organized Christianity. In spite of maladies, obstacles, and the failures of churches, Allan Hunter says, "I Would Like to See It Through." He along with Robert Montgomery, Albert Edward Day, Roy L. Smith, and Gordon Chapman, all men of wisdom and experience, give their prescriptions for the cure of our severe cases of pellagra and beri-beri in pews and churches. In spite of the report "condition critical," these doctors are hopeful of pulling the patient through. Of course, it will take many an inoculation and transfusion, and indefatigable care—but there is a good chance of recovery, if work is begun now.



OR Christians everywhere in the world, the obvious moment of destiny has come. Only the power of God working through completely consecrated persons can save us now from complete disintegration. In these crisis-days we must stand together as workers. Our unity must be stronger than any organizational loyalty or any emotional adherence to a political or social ideology. We are not working

for a materialistic utopia—we are working for the establishment of a way of life for everyone in the world. This is no time for political maneuvering in the church, nor is it a time for the church to be a refuge for comfort and escape, nor is it a time to satisfy the selfish ambitions of nominal Christians. The testing time is here; the true and the false are everywhere evident. Decisions or decisions of no-decisions are being made. There will be little glory and less honor in being Christian from now on. The glory, as we assert in the Lord's Prayer, must still belong to God, and the honor must come only in that inward feeling of satisfaction which we experience when we have lived the life and maintained these standards we know are right.

The time has come for growing up, for the sudden full-flowering all over the world of an indigenous church—one which must rally under its own leadership and shoulder its own responsibilities. The time for leaning upon others is past. God alone is our real strength and our lasting salvation. In working together with him, brothers will come to help. They must be men and women ready to assist where assistance is needed; they must be ready to surrender authority where it is already capably assumed.

Now as never before devoted laymen as well as consecrated leaders are needed. Never before has there been more need for strength of character. The church of Jesus Christ has no place for politics, indecision, reaction, distorted vision—it has a place for character. To stand against the corruption of the times calls for courage. To young men and women the church offers the most courageous—and sacrificial—life possible. To rout out the laziness, indifference, and selfishness of men is a task for strong and fearless people.

Christianity needs a revival of the spirit of Jesus Christ. No slick methods, no high-powered organization, no clever public relations, no expensive experts, no new system of economics can save us. "This is the midnight hour when all men must unmask." Only men of good will living to serve their fellow men, only Christians in their living, can now be the hope of the future.

May God help us to raise up men and women who see the tragic present and the still more difficult future, and who are willing to work for what Jesus called the Kingdom of God, which means personal and social living patterned after the concepts enunciated and lived by Jesus. There is no other way to face the morning in these midnight hours.

HAE

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Condition Critical

THE RANK AND FILE are turning away from organized religion. It does not satisfy. The local preacher is leaving the church. The new world is his desire, and he feels too often that the church is but a shell. He feels the bigger spiritual forces at work outside the church. The church is sterile. One trouble is the ministers of religion have done nothing as a majority to make us feel religion is anything more than for individual application. They have not pointed us to the social obligations of their religion, nor have they denounced things that were unpopular.—G. BROMLEY OXNAM

What has created the reaction to organized religion—to the churches? Several reasons immediately occur. In the first place, the type of authority with which the church presents its teachings is outmoded. The fact that the church says so, for most people, simply does not make it so. Dogmatism is effete. The appeal must be to principle and to life. In the second place, organized religion presents itself to people divided and confused, while, on fundamentals—on all the things that matter most—all Christian sects from the Roman Catholic Church to the Quaker are in agreement. In the third place, most men simply do not think of churches and churchmen as practicing what they preach, or of preaching and practicing the religion of Jesus.—ROBERT W. SEARLE

If I were preaching today to fundamentalists, I would lay this heavily upon their consciences. All this biblical literalism, this insistence on the peccadilloes of tradition, this sectarian provincialism in the church, this belated theology, is a travesty of what Christ's gospel ought to mean in such a day as this. I am speaking, however, not so much to fundamentalists as to liberals, and we too have sinned. For a long generation we have been engaged in simplifying the gospel, in saying to the intellectually perplexed, "You need not believe this to be Christian and you need not believe that." We have pared down the gospel, shrunk and reduced it, until in our churches preachers have sometimes seemed to be playing a game to see how little a man can believe and still be a Christian.—HARRY EMERSON FOSDICK

The Protestant churches are confronted with a scandal. It is our more than 250 denominations. It is a scandal because it splits communities into conflicting loyalties. Our competing churches actually hinder the growth of religion. There is hardly a town or village in the United States that is not ridiculously over-churched. We find four to six Protestant churches in towns of less than one thousand inhabitants. Thirty to forty churches are maintained in small cities of twenty to fifty thousand population. Each one of these churches conducts an ineffective, competitive program for Sunday school, women's groups, men's clubs, etc., in order to secure its resources. It is also a scandal for the Protestant Church to waste money in its ineffective sectarianism. The 1946 Year Book of American

Churches indicates that on the basis of the per capita giving in nineteen of the largest denominations, Protestants representing 255 sects contributed more than seven billion dollars. It took this amount to support the 230,000 Protestant churches. Although we Protestants have just twice the membership of our Roman Catholic friends, we support seventeen and a half times as many churches. Some say, "This is great! Roman Catholicism has a long way to go to catch up with us Protestants." How ridiculous. This is not a quality of strength. It's an indication of Protestant weakness. Eighty per cent of the seven billion dollars we Protestants contributed in 1944 was consumed in the upkeep of these 230,000 churches. The remaining twenty per cent went for missionary work, that is, for purposes other than the expenses of the local church. And what is just as scandalous, most of this money is wasted as the majority of these 250 denominations set up duplicating organizations. It all has even more serious effects than this. Its divisiveness actually contributes to the disunity of the world. What right have the denominations with their divisive doctrines and creeds to say anything to the nations of the world about uniting? Henry Sloane Coffin recently said, "Our present divided church cannot supply the fellowship necessary to build a brotherhood of nations. We rejoice in the happy phrase, 'The United Nations.' Why not 'The United Church'?"—ROBERT EDGAR

American Protestant Christianity has stressed sociability in congregations at the expense of comprehensiveness. We are generally a one-class church. It is rare to find in a congregation representatives of all the economic and social elements in the neighborhood. The result is that when industrial ill will and strife arise, the church is impotent to exercise a ministry of reconciliation.—HENRY SLOANE COFFIN

The Protestant enterprise in the United States is preacher-ridden. When Protestantism speaks, the language, the voice, and the meaning are clerical. What Protestantism does is planned by preachers. What Protestantism refuses to do is explained by preacher-reasons. I have not forgotten that many denominations now "permit" lay delegates to their national conclaves. I believe that Methodist permission extends to a fifty-fifty preacher-lay representation. My own church—the Presbyterian in the U.S.A.—allows laymen in about the same proportion, though, for some reason lost in theological antiquity, the privilege is extended only to those laymen who are elders. This means, among other things, the virtual barring of women. But does anyone think that because laymen may have fifty-fifty representation in denominational conventions, their voice is heard or their influence is felt fifty-fifty with that of the preachers? From my observation I would say that the average layman at a denominational assembly is heard about as often and felt about as potently as the average freshman member of Congress. This fact, I think, explains another. Preachers, particularly those who belong to the hierarchy, scramble, some-

times inelegantly, to be elected as delegates to these gatherings. It is exceedingly difficult to persuade top laymen in any denomination, if they are still young enough to be in active business or professional life, to serve at all or more than once. As a result, lay delegations are heavily weighted with laymen who have retired and with others for whom the trip and occasion are a capital "E" event. The point that I want to make is that the absence of younger, active top laymen is not due to the laymen's unwillingness to spend that much time on the church's work; it is due to their unwillingness to spend that much time twirling their thumbs, particularly under ecclesiastical auspices. It goes a long way, I think, toward explaining why the public, even the members of the particular denomination involved, show such scant interest in the proceedings and find so little to be stirred about in the results. Clericalism is a perversion of the Protestant idea. Its present ascendancy weakens Protestantism's cooperative influence in and on the world and is an obstacle to its greater unity.—STANLEY HIGH*

If the clergy in their sermons soft-pedal the reality of sin, the plain fact of rotten politics, the ugly fact of race prejudice, the ruinous fact of industrial greed in owners and workers and farmers, the deadly fact of what produces war, and instead preach pious homilies on the beauty of the little birds or the advisability of being kind to grandpa, this waste of time is largely due to the fact that the people who welcome such sentimentalists stick by the church while the ones who want spiritual reality take their little red wagons and go off to play by themselves. That may or may not be nice and pleasant and selfish for the quitters, but it makes for a weak and stupid leadership from the pulpit.—BERNARD IDDINGS BELL

The error of anticlericalism, as W. H. Auden has suggested, lies not in what it says about the clergy (which may be justified), but in its implied flattery of the laity (which is unjustified). The clergy may be valid objects of censure, but this does not mean that the laity are virtuous.—ELTON TRUEBLOOD

Democracy is assumed to be the most desirable form of government by most Christian churches. It is preached and extolled at times to the exclusion of Christianity itself. But because the churches are oftentimes "mouthers" rather than examples of democracy, much of the talk has a hollow sound. One would expect Christian churches to surpass others in equal treatment and opportunity for men and women. This is not the case. As compared to a man, a woman has little security in her job (For the true Christian security is not a shibboleth, but it is not understandable why such greater Christian demands be made of women than of men). A woman's job in the church is a product of her own initiative (rather than a conference appointment), and for any kind of reason, at any time, her work may be brought to an end. In prosperous times enough women to direct religious education cannot be found. In depression times they are the first to go. Even though women working in the church may have equal education, experience, length of service, and ability, their salaries are not expected to be equal to those of men. Pensions are provided for men but not for women. In The Methodist Church women cannot be ordained; therefore they do not have conference affiliations. Employment for women in the church is dependent upon the grapevine and chance. Consequently, women oftentimes do not get in the positions where they can do the best work. Women have responsibilities for aged parents and causes to which they give their loyalty as equally as men. The churches can teach democracy by being an example of democracy.—CLARICE BOWMAN

The people in the world would rather believe than know,

* By permission *The Christian Century*.

guess than learn. And it is a peculiarity of most religions—indeed, a general condition of faith itself—that those who believe in one eschew all others, regard their God or their gods as the true divinity, and their system of conduct as alone irreproachable. Thus the heart of religions—even of those dedicated to brother love—consists of a superior intellectual posture, an absolute intolerance. The most significant dissenters from faith are the learned men. Scientists, scholars, statesmen, doctors of medicine, authors, artists, lawyers, and judges: these are so rare among religious congregations that a church possessing even one chemist will boast of his membership as a warrant of Joseph Smith or Jesus, and I cannot think of an anthropologist who seriously acknowledges Virgin, Trinity, or Cross. Half of the nation has little or nothing to do with churches and assumes that "religious freedom" implies freedom for their irreligiosity. I am against no special church, but all churches, because they employ the instinct of man above all else to maintain themselves, and because they do not preach or even pretend to own the morality of the Jesus they profess. And they do not even vaguely comprehend the overwhelming meaning of his intuitions.—PHILIP WYLIE

I've had some notions as to why so many people stay away from the churches—including those people who list themselves as members but who never show up. One of my theories concerns the ministers themselves—not all ministers by any means, but enough to make my theory hold water. My theory is that too many ministers can officiate but not preach. To begin with, consider the technique. When you listen to a man, you expect him to sound like a man and not like a stop on an Estey organ. Those sepulchral sing-song effects never really come off. No, I'm not subversive and you needn't look at me as though I just hung a picture of the Madonna upside down. I'm just someone who feels that churchgoers have a right to expect a lot more than they've been getting from many of their appointed religious leaders. Let me press this further. Let's assume you are an editor and the grammar of the article before you is satisfactory but the story itself suffered from a super abundance of—and I suppose there is no better term for it—ministerial corn. By ministerial corn I mean just what is meant by corn when used to describe anything so trite that the idea is suffocated by the groaning familiarity of the sound itself. Anything really important can always be expressed in fresh terms. Well, suppose a writer turned in this kind of copy, what would you do? Would you feel obligated to print it just because the author was ordained? I doubt it. Would you feel any less respectful to the deity because you turned it down? I doubt it. You would probably exonerate God and blame it on the ordainee himself. For the last few months, I've been visiting church services of almost every denomination. In far too many cases, I found a heavy artillery in oratory combined with a blank cartridge in ideas. I found too many ministers discussing world affairs with enough certainty but not enough knowledge—judging not only from the facts selected or omitted, but from the way in which they were put together as a basis for conclusions. I had no objection when at the end of their sermons they would refer the issues and the problem to God; but I couldn't help feeling we wouldn't do ourselves any harm if now and then we could also convince God we knew what we were talking about.—NORMAN COUSINS

Is it any wonder that the modern mind is bewildered by the God of the Churches? The God of the liturgies is as jealous of his dignity as any earthly king. The God of liturgies must be addressed in a quaint language unfamiliar to most men. The God of the liturgies must be approached in proper costume as a courtier would come into the presence of a king. Do we not speak of our "Sunday best"? The God of the liturgies demands certain forms of approach. Some believe that we should kneel

[Continued on page 50]

Breathing Life Into Dry Bones

Man is in danger. Instead of dabbling in homeopathic palliatives and minor reforms, he must get cures which strike at causes.

Pat institutions may have to go in order to make room for new laboratories.

PHYLLIS NAGLER

WE STOOD HIGH, looking out over the river, watching the Day-Boat steaming toward Albany. The man was twenty-three, but looked forty-five. One could count the tragedies of the war in the lines of his face; wife, child, parents, and relatives sacrificed in the European war-madness, and he, broken by years of prison, was now wandering the earth, labeled, "Displaced Person." He turned to me. "This is an island of true peace; but it is so small, so innocent. You can't know, but man has lost his soul!"

Was he right? Is the soul of man endangered? I would tend to agree that it is. To support this thesis I should like to point to four symptoms. First, there is our widespread loss of peace of mind. The Social Security Board estimates that eight million citizens of the United States are neurotic; judging from the difficulty to which one must go to obtain Liebman's best-seller, *Peace of Mind*, we are indeed a people searching for security. Second, the current relativism which has replaced moral absolutism has caused the concept of God to lose much of that which was vital in its meaning for man. Third, there can be noted an obvious weakening in what a professor of mine called "capacity for character" or "sense of ethical discrimination." This is illustrated daily in our cynical, provincial attitudes toward international relations, and our moral laxity and irresponsibility in personal and domestic problems. Last, one can readily discern that our concept of man's worth and our fundamental belief in human values have been attacked by the dehumanizing aspects of war and science.

The fact that we are becoming increasingly aware of these symptoms of social ill health is common sense proof that institutionalized religion has not met some very basic needs of modern man. Any "saving remnant" that is to justify its existence must relate itself to these needs. Is man in danger of losing his soul? He is, in the sense that some of his major values are definitely threatened by a growing materialistic philosophy and the failure of religion to validate man's reason for existence.

Our hope lies not in homeopathic pal-

liatives and minor reforms, but in a cure that will deal with causes rather than symptoms. Of all the socially ameliorating influences, renewal of religious faith seems to me to be the specific for our malady. This revitalization of religion goes to the source by cultivating a desire in men for the "good." I believe it is the answer, for it alone is dedicated to changing the desires of men; it alone suggests that men should live in the image and likeness of God. The answer is not to be found in coercive law that establishes world government, for it will not solve basic moral problems. Neither can the answer be found in education as conceived today, which educates everything but the emotions, and which makes of us clever psychopaths. We strive for more and "higher" specialized education, when what we actually need is a new method of developing the whole individual, including his soul, to the highest level of his potentialities. Since the efficiency of secular education has been increased by the use of the scientific method of experimentation and research, is it inconceivable that spiritual education could not also benefit by inquiry into the techniques of growth in the life of the spirit? Perhaps we have reached that place in our spiritual evolution where we should no longer rely only on revelations of truth from out of the past, but should discipline ourselves so as to discover new revelations of truth that must free and revitalize the spiritual quest of today.

TO me, this would imply devoted experimentation in a kind of laboratory situation where the search for spiritual absolutes can be undertaken. There are undoubtedly many possible combinations of contemplative and active elements in such a search—each fellowship or experimental group adopting those techniques most suited to its felt needs. My experience has been with a small group of Olivet College students meeting weekly with President and Mrs. Dana to search for a formula that leads to God-centered living. Through experience with this fellowship, I conceive of "the remnant" as a group of individuals bound together in

their search for the way of complete devotion to God, and dedicated to the personal disciplines necessary to make possible that search. In this quest for a love-filled life, I have observed that there is invariably an overflow of inner radiance to other people. This has a spiritualizing effect on the larger group like leaven; contact with this kind of dedicated individual provides the setting for the most real type of conversion or growth experience.

In terms of the individual, this probably should mean a commitment to the basic beliefs that "God is" and "God is knowable." Since we are essentially spirit and not essentially bodies, we *can know* God in spirit and in truth in this life. This is the destiny of man; it is his "divine vocation." Next, a search must be undertaken for those universal truths that will interpret and demonstrate the means of attaining complete love of God. In the teachings of Jesus, three seem to stand out, without any one of which a search is thrown off balance. The first involves doing what is right and seeing that others' needs are met without self-creditation (righteous acts in secret). The second calls for untiring devotion to the will of God through prayer in secret. The third necessitates a discipline which will place the body and the "self" under subjection to the spirit: "turning one's back on everything that is not God" (mortification in secret). This is a search which involves an individual's awareness, and which seeks to cut through to the evidences of "true" religion in the thinking and written expressions of all times.

In recent years, out of military necessity, scientists went into seclusion, dedicating their entire effort to deriving from a formula the atomic bomb. We are faced now with the necessity of finding a force as *cobesive* as atomic power is *destructive* if we hope to survive. Transmutation of the rare element, uranium, brought about atomic power by one formula; the challenge to "the remnant" is to follow another formula and bring about transmutation of personality. The formula for the first, according to Einstein, is: energy equals mass times the

speed of light squared; perhaps, as President Dana suggested to us, the formula for transmutation of personality is: love to the nth degree (infinite love) equals self to the zero power (self negation).

From a desire to meet the needs we have already recognized, the individuals, with a commitment to the formula, give themselves to the technique that will bring about the desired results. Obviously this is an approach that emphasizes not numbers but sincerity of purpose. Is it unreasonable to suppose that a group of individuals will be willing to dedicate themselves to research in the use of love as a cohesive force with fervor equal to that demonstrated by those dedicated to the search for destructive power?

"The remnant" then, as I see it, consists of individuals who have drawn from the past a formula, made an absolute commitment to the hypothesis that it works, and are attempting to live by it to prove that there are spiritual laws, as there are physical and mental laws, which can undergird mankind and reaffirm those human values which present conditions have endangered.

It is often too easy for young and radical minds to dismiss the contributions of the institutionalized church in favor of a discussion of its weaknesses. Institutionalized religion has conserved a gripping idea which caught the imagination of humankind and provided the means of growth into a rich spiritual life. This contribution of the institution should not be underestimated. But there are weaknesses. For one thing, there is a natural tendency of man to clothe a vital experience with certain forms and ways of doing things which in time become crystallized into ritual; this tendency leads those in following generations to continue that form, which they often accept without its substance, as understood in terms of growth toward God.

Result: instead of getting their Wheaties for breakfast, they get only the cardboard box they came in. There is also recognizable an element of casualness in church membership which has minimized the motivation for spiritual growth in the individual. The tendency for the ministry to become a "profession" (with its levels of remuneration) rather than a "passion," has devitalized the clergy's contribution to real spiritual growth. The fact that spiritual exercise, with its resulting spiritual growth, in most churches, is undertaken only by those professionally responsible, presents a religious spectacle similar to that demonstrated on a football field where the only adequate, developing exercise is done by the teams. In general the Protestant Church makes very little provision for the fact that individuals differ in their levels of spiritual growth and must be led through progressive experiences to spiritual maturity.

The relationship of "the remnant" to institutionalized religion could wisely be based on a cue from Jesus and his first followers. They took the resources of the preserved religious heritage and revitalized them by new interpretations. They made use of the customary modes of worship. Yet they fought unremittingly the practices and the crystallized and lifeless forms in the institution by which the spirit of man was being devitalized.

The specific contributions of "the remnant" of today can and should relate themselves to those weaknesses in the institutions of religion to which reference was made above. It can be their function to make the "breath of life" enter the "dry bones"; to serve as white corpuscles which attack infection threatening health in the organism. This group can serve in an experiment to determine the principles underlying spiritual growth and levels of development. This group can take upon itself the responsibilities of ministering to

those in need on the basis of love only, and with no hope for material rewards or personal aggrandizement. Where there is an active, God-centered "cell," there is hope for developing a God-centered church, where casualness of membership will suggest immaturity.

Each "remnant" group should recognize the dangers inherent in the very nature of their minority character. If justification for their minority position rests solely on the basis of singlehearted devotion to God, as expressed in the complete humility of a St. Francis, they can avoid the pitfalls of pride and judgments.

In terms of establishing the humanizing values of mankind, "the remnant" can function to bring to all men a greater understanding of the will of God. Through this renewed concept of God's will, universals can be established that will counterbalance the damage done to our sense of values. People can be recognized as of greater value than profits, institutions or traditions; motives can become of greater ethical value than manners, consequences of behavior, or morals; and love can be recognized as the greatest motive. Man increases in value and dignity in direct proportion to his allegiance to values greater than himself. The contribution of "the remnant" to spiritual freedom can be made through an increased understanding of the laws governing spiritual development, in the same manner that the understanding of physical laws provides man with freedom as he recognizes those laws and works with them. But most important, this group, through intellectual and spiritual discipline, can develop the insight necessary to discover where we, the human race, want to go, and what it is that we want from life in this day when our technical skill and frightening power can and will secure exactly what we think we want, whether it be for our growth or our destruction.

SOURCE

It is probable that in the age we are entering, the church will be less of a community institution and more of an organized minority (self-conscious minority). By its nature Christianity must always be antagonistic to much of the world about it. In this witnessing church, always imperfect but always bearing something of the likeness of its Lord and always a channel for his life, is the hope for the continuation of the influence of Jesus in the world.
—Kenneth Scott Latourette.

Last year America had 72,492,669 church members; this is more than half the population. Of this total number 59,717,107 are over thirteen years of age. The Roman Catholic Church has far more members than any other religious body. In 1944 (the latest figures I have available), Roman Catholics reported a membership of 23,419,701—an increase of over five million since 1923. Protestants are more numerous, but they are divided into 255 different bodies, large and small—from the 8,046,129 people in The Methodist Church to the

thirty-one in the Apostolic Methodist Church.

E. Stanley Jones tells of three churches he saw in San Francisco, all very near to each other. Above the entrance of one were these words: "The Church of God." On the bulletin board of another he saw "The True Church of God." Down the street and around the corner he was confronted with this name on the third church, "The Only True Church of God." For intelligent Christians, this is scandalous.

—Robert Edgar.

The Church is not the savior of the world but is itself part of a world that now desperately needs to be saved. The Church must repent its own sins—its inertia, its self-complacency, its class bias, its acceptance of the world's standards instead of the standards of Christ, its identification of personal success even in the pastoral office with the ability to get money and to win favor with the powers—that-be, its subservience toward earthly authorities especially in wartime, its timidity before governors and kings and before pro-

fessional patriots, its hankering after the glory that is of men and neglecting the glory that is of God.

—Ernest Fremont Tittle.

I regard our Community Church of New York City as a health center—a spiritual health center. All sorts and conditions of men are here worshiping together according to the right dictates of religion. And in so worshiping together, they are likewise living together according to the sound precepts of brotherhood. Races, religion, nationalities—these are the accidents of history, used by governments and hierarchies and aristocracies since time began for the furtherance of their own selfish interest and advantage. Some day they will be not so much abolished as absorbed—and therewith acclaimed as unique contributions to the cultural and spiritual wealth of humankind. Then will this wealth truly become a commonwealth, and the dream of the ages will no longer be a dream, but a reality.

—John Haynes Holmes.

For Ten Righteous Men . . .

so the legend goes, Jehovah would have spared the city.

*Perhaps a purge rather than a drive for a million new members
would do more for the spiritual life of Methodism.*

C. F. LITTELL

I BECAME INTERESTED in Jim two years ago when he was my son's "falling partner" while they were working in the Montana forest between seasons of smoke jumping. Jim is twenty-six years old and is toying with the idea of starting in at college. I am desperately in earnest about Jim. He should go to college. And when I ask myself why, I find myself consistently arriving at the same answer, "He has potentialities for re-enforcing 'the remnant.'"

I am not advising every stray twenty-six-year-old to start college. I did it myself thirty-three years ago, and I would do it again. I would not so advise him because of the intellectual satisfactions, although they have been many; not because of the monetary rewards that it has brought, for they have always been pitifully small; but because, every now and then, as a champion of principles that only a minority espouse, it has been possible for me to touch a life and inspire it to "take up the torch."

Jim is the rare combination needed for significant action. He has ideals and dreams dreams. At the same time, he is not afraid of hard work; nor does he capitulate before pressure, for he often finds himself standing alone. He needs the breadth and clearness of vision that a particular type of education can bring him. He is fine looking and has an attractive personality, and could, with a turn of his hand, make a perfect cog in our dying economic system. He could take an intensified course in commerce, just enough to give him a bit of prestige and self-confidence, and in the course of a very few years be "established"; he could do that without marrying the daughter of the boss, although he is a bachelor, and could go places along that line, too!

But Jim is different. He already knows the stings and slurs of modern Calvary from three years as a slave of conscience in Civilian Public Service, where misunderstanding and lack of support on the part of the church have sent many of the finest spirited, most honest, and potentially most useful of our young men over into the seats of the scornful, or, at

least, of the indifferent. He has come through it all without bitterness. He is willing to drink the cup to the dregs. His life will continue to count in the battle against conformity and institutionalism. He will never curl up in some secure corner and purr like a kitten. He is destined forever to be allied with that truth which is crushed to earth. He should go to college.

I HAVE little confidence in majorities.

We have here what is claimed to be a selected student body; but I would have to confess that, in my judgment, a majority of our entering students are not prepared to do sound college work. A conscientious teacher has to satisfy himself with the "seed that falls in good ground and springs up and bears fruit." It is not the young people's fault. They are so conditioned by indifference in their homes and incompetency in their secondary school contacts, that the large majority who come to college are, for all practical purposes, immune to either ideas or emotions above the level of what can be aroused at a successful pepster or necking party. Having been highly "counseled" (every up-to-date high school now has vocational guidance) they are bitterly opposed to the idea of taking anything that does not point directly to their vocational development. If the college they attend is still old fashioned enough to require some cultural or broadening courses before they can graduate, these courses are usually taken in the spirit of the girl who said, "If I got to take English, I'll just go and set"! Too often in the colleges and universities, they sit at the feet of teachers who are as blissfully unconcerned with reality as they are themselves, or teachers who are browbeaten to the point where they dare not take up the torch of enlightenment.

Many college graduates, like the seed sown in shallow ground, go out with a fairly clear view of their duties and opportunities, but when they come up against the stone wall of public indifference, or the barbed wire of public hostility, they soon forget, or worse still, they

sell their souls for a mess of pottage. But Jim is not like that. Jim will see things through with his face to the sun. Without being deliberately disagreeable, and without the slightest touch of Phariseism, Jim will continue, by precept and example, to speak the "incompatible word" so dear to the heart of the Quakers.

I HAVE little faith in majorities. In fact, I am inclined to be suspicious of them. As a believer in democracy, one can hardly go so far as to say that majorities are always wrong. But it is safe to say (nearly always!) that majorities are seldom right. This suspicion of the tyranny of majorities is evidenced by the existence of the Bill of Rights of our federal constitution and in the constitutions of all of the states. A Bill of Rights is nothing more nor less than a constitutional guarantee of the rights of minorities against the will of majorities. Yet, during war crises (and these are growing more and more frequent) the United States Supreme Court reduces the federal Bill of Rights to a scrap of paper, and the state Bills of Rights have become, in some sections of our country, little more than patches of ink, in the face of deeply entrenched power of racial animosity or economic advantage.

Jesus continually put his confidence in the tiny minorities. They are the leaven in the lump, the grain of mustard seed. Fear not, little remnant! Ye are the salt of the earth! The salt of the earth in our day are the few who, under all circumstances and regardless of consequences, can put principles before personal advantages and truth before expediency. Such folks are destined forever to be few in number, and to be severely misunderstood in their own generation. We still stone the prophets and leave to future generations the building of their sepulchers.

This is because sepulcher building is a relatively harmless affair, and something that conservative majorities may get a great deal of personal satisfaction out of. I know of no more accurate definition of a conservative than "One who devout-

ly worships a dead radical."

Majorities always pride themselves in numbers. Their spokesmen are experts in statistics. They are spiritually akin to the "bigger and better" breed that dominates all institutional life. The major activity of our annual conferences is always the making up of statistical tables. If the statistics, as finally compiled, show an increase in the names on the church rolls, in benevolences, and in subscriptions to the *Advocate*, the year is counted a success. The men who show up best in the statistical surveys move on to "larger fields of labor." The others go back to their former or similar charges, with a fairly definite understanding that the statistics must improve. *In times of crisis, like the present, with the world ready to burst in flames around them and the destruction of all civilization staring them in the face, can the churchmen be content to attempt to fill the breach with a drive for a million more names on the membership rolls, and to get these converts, as well as the older members, to pour more money into the institutional coffers? If the young men can be gotten, in large numbers, to "accept Christ as their Saviour," will they be more effective when they are dragged out and put through the brutalizing process of indoctrination, and hardened to where they will drop bombs to burn alive men, women and children with no more compunction of conscience than my neighbor has when he burns the worms out of his apple trees?*

I AM not sure but a purge would do a great deal more for the spiritual life of Methodism than a drive for a million new members. Certainly in history the great contributions of any religious group have never been measured by the number of its adherents. The greatest spiritual power of all history came through a little group that it was hard to get into. The communists have learned this lesson, and keep the numbers actually enrolled in their party down to a sheer minimum. As soon as the early Christians lowered their standards and introduced Greek, Roman, and other pagan concepts and practices so that their numbers might increase rapidly, the power of the spirit began to decline.

William James said, "I am against bigness and greatness in all of their forms, and with the invisible molecular forces that work from individual to individual,

stealing through the crannies of the world like so many soft rootlets . . . yet rending the hardest monuments of men's pride, if you will give them time . . . in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way, underdogs always, till history comes after they are long dead and puts them on top."

Although there must be large numbers of followers, there can never be any considerable number of leaders, particularly in those worth-while movements that call for generations of pioneers, and perhaps martyrs, to pave the way for their acceptance. Whether we have these leaders or not depends almost entirely on the type of instruction in ideals that we give those who are potentially equipped in such measure as to make them able to furnish the leadership. This is the crucial point in education, and one in which, I fear, we are falling far short of our needs in these complicated and hazardous times. It will but add to the confusion and make the destruction more certain, if we train only technicians and scientific experts. Witness the terror with which the scientists, themselves, view the ghastly work and the ghastlier possibilities that their high-powered skill has wrought in the world! It is crucial that society begin to distinguish between education and training in skills; and this distinction is scarcely given a moment's consideration in our present academic circles, to say nothing about our people at large. The best intellects that our race can produce must be directed toward the tremendous problem of human relations or we are lost! Only intellectual application can do the task, under God's guidance. For, as Carlyle says, "Intellect is like light; out of chaos it creates a world."

PERHAPS the weakest point in education today lies in the area of mass education. The pseudo-scientific idea of the past generation, that all teaching must be impersonalized and objective, has well-nigh wrecked the whole academic exercise, from the constructive point of view. The well-known example of Germany will come to many minds here, but I would submit that the Leopold's and Loeb's and Heiren's are much closer by, and should be more effective illustrations. The wholesale mediocrity produced by our public school system cries to high heaven against our moral indifference. The work of the colleges and universities

has been little better. And now we have to face the fact of the concerted and stubborn drive of the War Department and the President for universal conscription (the way is left open for drafting our daughters) not only for military goose-stepping purposes, but also since there is so much opposition to that idea, more or less frankly for purposes of indoctrination, or mental goose-stepping. Most teachers will agree that it is a more difficult task to get students to "un-learn" errors than to get them to learn truths; to get them to slough off wrong ways of thinking and acting than to get them to accept the new, once they are rid of the old. Our present situation is aggravated by the fact that nearly all of the young men of college age have been indoctrinated according to a pattern of interpretations that is not in harmony with the best that social science has to offer to a war-cursed world. If this situation is perpetuated, genuine higher learning in this country might as well capitulate, as it did in Mussolini's Italy and Hitler's Germany.

But it will never capitulate without a desperate struggle. True Americans will never drop to their knees and cringe before arbitrary, brutal, and blind power. And that is why Jim should go to college! We must have an on-coming generation of scholars who will die rather than capitulate before the very forces for the destruction of which the last two wars have professedly been fought. Such consecrated scholars are hard to get. But they must be found, and we cannot afford to lose a potential man or woman of that type.

The time is short and the situation crucial. According to the old-time legend, Jehovah said that for ten righteous men he would spare the city. Would the God of justice and truth spare the world from the threatened destruction which moves in upon us, and in form sufficiently fiery to suit the forecast of the most orthodox? For ten *righteous* men? Perhaps; but not for ten *self-righteous*! And there lies another pitfall. In 1925, H. J. Laski made a statement that is now a thousand times more true, "Either we have to make a world by deliberate plan, or we court disaster." It is a grim alternative. It makes men feel how near their feet are to the abyss. But it is an alternative that may prove the pathway to their salvation. Yes, Jim should go to college.

Where words come out from the depth of truth;
Where tireless striving stretches its arms toward perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake.

—Rabindranath Tagore

One Man Against a World

Gandhi has shown how to use the weapon which can release power stronger than any other force in the world. He calls it Satyagraha, but we've been reading about it and calling it by other names for two thousand years.

HAROLD EHRENSPERGER

PHYSICALLY MAHATMA GANDHI is an ugly man. To many non-Christians he is a little old man who has long since made his contribution to Indian life. To many Christians he is anathema. But that he rediscovered and revised, on a large scale, one of the chief forces of power of the early Christians, the practice of non-violent direct action, not even his enemies will doubt. Today he is the lonely advocate of its use in the crisis situation in India. What is peculiarly significant for Christians is that he discovered this guiding principle of his life in the New Testament. "It really awakened me to the rightness and value of 'passive resistance,'" he says. "When I read in the Sermon on the Mount such passages as 'Resist not him that is evil, but whosoever smiteth thee on the cheek, turn to him the other also,' and 'Love your enemies and pray for them that persecute you, that ye may be sons of your Father which is in heaven,' I was overjoyed to find my own opinion confirmed where I least expected it." This spring this Hindu of the Hindus is witnessing to non-violence and active love by walking through the riot infested areas of East Bengal. He is pathetically alone in the demonstration of his inherently Christian weapon. While many Christians are passing resolutions condemning the riots and most government officials are "inspecting" the damage done, Gandhi is out trying to do something constructive to stop the worst enemy new India will have to deal with. To accuse him of hunting publicity and of insincere motives, as some Christians have done, is to be small in a time for greatness.

The ancient Vidas, to be sure, had a philosophy of suffering which brought results in self-imposed purification and which led to victory on a higher plane through the all-embracing power of love. The Bhagavad Gita and the Sermon on the Mount were the sources of Gandhi's discovery. The actual beginning of the use of this method, however, was ironically enough in a Jewish theater in South Africa. With the passage of the Black Ordinance in Transvaal, *Satyagraha*, as it was to be known, was born. Every Indian was to

be registered, finger-printed and compelled to produce a certificate of registration upon the demand of any policeman at any time. The protest meeting against this discrimination was held at the Empire Theatre, Johannesburg, on September 11, 1906. It could have been a meeting to incite a civil war, and many would have liked it that way. But Gandhi, leading the meeting, announced simply, "I, for one, will refuse to obey the Black Ordinance and take the consequences—go to jail, if need be, or die." This was the statement that set the tone and started the idea which has come to be known as *Satyagraha*.

In a calm voice, Gandhi announced the secret of his rediscovery to the theater audience.

Everyone must search his heart. If his inner voice assures him that he has the requisite strength to carry him through, then, and then only, should he pledge himself to resist unto death the Black Ordinance. *But he must resist not by inflicting suffering on the enemy but by inviting suffering on himself*, as a price for his disobedience. "We might have to go to jail . . . we might have to go hungry and suffer extreme heat and cold. Hard labor might be imposed upon us . . . we might be deported. Suffering from starvation and similar hardships in jail, some of us might fall ill and even die. We must submit to evil and take the consequences." These were the words of Mahatma Gandhi in that famous meeting. A new weapon was born in the modern world, the weapon which had led first-century Christians to sacrifice and martyrdom, but which gave them power far out of proportion to their numbers in the mighty Roman Empire. They became through it a powerful remnant.

The Indian word by which this method is known, *Satyagraha*, has been difficult to define in English. *Satya* means truth in Sanskrit and implies love. *Agraha* means firmness which engenders force. The word, therefore, may be defined as *the force which is born of truth and love—the soul force which is non-violent*. For a *Satyagrahi*, truth is the one supreme end, and non-violence or love is the only

means, Rajendra Prasad, well known Indian leader, suggests that it is "truth in its dynamic form unattended by violence." Perhaps the simplest way to explain the method is to say that it proposes to do good in reply to evil, to destroy evil without injuring the evildoer.

Gandhi has discussed the meaning of the word and the technique of its followers many times. Resist not evil should read, resist not evil with evil but resist evil with good at all costs—but *resist*. The believer in *Satyagraha* "must have a living faith in non-violence," he wrote in his paper, *Harijan*, in 1938. "This is impossible without a living faith in God. A non-violent man can do nothing save by the power and grace of God. Without it he won't have the courage to die without anger, without fear, and without retaliation."

SATYAGRAHA must not be mistaken for weakness that grows out of mere passive resistance. In a book which treats the subject exhaustively (*Satyagraha*, Bombay, 1946), R. R. Diwakar writes, "In contra-distinction with passive resistance, *Satyagraha* is the law of love, the way of love for all. The idea behind it is not to destroy or harass the opponent, but to convict or win him over by sympathy, by patience, and by self-suffering. Whilst *Satyagraha* hates all evil and would never compromise with it, it approaches the evildoer through love. The *Satyagrahi* has infinite trust in human nature and in its inherent goodness. *Satyagraha* as a weapon can be used even against one's nearest and dearest. When not actually fighting, *Satyagrahis* would engage themselves in constructive activities in the spirit of service and sacrifice."

The active methods of *Satyagraha* are many. It may use agitation, demonstration or negotiation in seeking arbitration. It resorts to economic means such as sanctions, strikes, picketing, general strikes, commercial boycotts, sit-down strikes, and nonpayment of taxes. It practices non-cooperation against governments, and it has suggested the starting of parallel governments as an effective way of combatting an evil power. Gan-

dhi's hunger strikes have been one of the best known methods in recent years. Since he has been in East Bengal, he has threatened to fast until all violence has ceased.

Not only must strength come from God, it must also come as a result of mental and moral training, from a healthy body and a trained mind. The way to mastery is through discipline, self-control, detachment, selflessness, calmness, and courage. All these play a major part in the life of a *Satyagrahi*. In fact, a clean and strong character is the very capital with which he starts his work.

In spite of all the criticisms of ineffectiveness, impracticality and wild idealism that have been leveled at *Satyagraha*, the fact remains that it has been the chief weapon used against the British in the fight for Indian independence. Sadly enough just now when India has the chance of making this method one of her chief contributions to contemporary civilization, she is turning to violence. This force might have brought about the beginning of a new era, the starting point of a new world culture and civilization. Unfortunately goodness is everywhere being sent into retirement, and might is

being accepted as the champion of the right. A huge army is in the process of formation in India, and on every side young Hindus and Moslems are in training to defend by violence their faith—and their politics. Even Nehru has been boasting in London that India is ready for military aggression. In the process of being Westernized, India is taking over the greatest curse of the Western world, the most unchristian practice of the so-called Christian West.

THE picture, however, is not all black. It is heartening to meet a young student who has been heading up the Punjab Congress Student Organization, and to have him describe with disarming humility the way of the *Satyagrahis* in the new India. This boy happens to be under arrest for having disobeyed what he believes to be a tyrannical law in the Punjab against assembly and demonstration. He will go to jail which in India, for this cause, is a sign of distinction. He intends to give up all lucrative work to devote himself to his party and his country. His high-caste family will disown him. Yet in spite of all of this, he says he will go on, that he will give up every-

thing to give all, and that he will do it with love. Such is the spirit of the young *Satyagrahi*. He is compelling in his dedication and his loyalty.

Surely where such a leap of human imagination has been quick to catch the vision of the future, there is hope. It is a remnant in a world of violence, but it may be the saving remnant. India has made a contribution to the contemporary world which the followers of Jesus must recognize and eventually use. It is the way of love, the way of sacrifice, the way of non-violent direct action that can release power stronger than any force in the modern world.

(Author's note: The best book on *Satyagraha* is the one mentioned in this article by Mr. Diwakar. Naturally Gandhi's autobiography, *My Experiments with Truth*, is a record of its use in the Mahatma's life. In a conversation with Mr. Gandhi, he told me that he considered Richard Gregg's two books, *The Power of Non-Violence* and *A Discipline for Non-Violence*, excellent treatments of the subject. He said that he hoped he might have the opportunity of meeting Mr. Gregg.)

Forgive Us Our No Trespasses

NELL RANDOLPH HARRISON

Louise Crowley came early and she was the only one who did come. I had noticed before that sometimes she seemed eager to talk, if no one else were around, so I decided that today we might as well just talk. I asked her if she had had a nice Easter. She shook her head "no" and said that she didn't do anything. I asked her if she hadn't gone to church, thinking that her mother might be the kind who never missed an Easter. She shook her head "no" another time.

I started in on our "talk" again by asking Louise what was happening at school. After I had asked her I was sorry; I remembered that Louise was still in the second grade even though she was nine years old and that her schooling seemed to embarrass her. But this question started a flood of talk. She hadn't been to school any of last week; she had taken care of her baby sister and she liked that. The reason for her not going to school was because her mother was "mad at teacher." The teacher had sent her mother a note telling her that Louise was always dirty, that her dresses should be kept in better condition, and that in all the months Louise had been in her room, she had never seen Louise's hair when it looked really

combed. Louise told me all this with no bitterness. It seemed quite understandable to her because her mother worked so much and then there was the baby. "Would you like to come over to my place and see the baby?" Louise asked. I of course accepted.

We waited around just a few minutes more to be sure no one else of our group was coming, and then we started off. We decided it would be fun to walk through the park since it was on the way. I took her hand and she clung to mine. Louise didn't need to be prodded with any more questions to talk. All she needed was to be sure of her listener, so I said very little. Instead of talking about what we saw—the swings, the children playing, the ducks on the lake—Louise chose to talk about other things. Her father wasn't "nice." When he got drunk, which was pretty often, he threw things at them all and they were always afraid he would give her baby sister lye. He hated the baby. And the man down the street hated his baby and that was what he had done. Last Saturday night she and her mother had seen her father down town with some woman. They had never seen the woman before. And her mother and father had an

"awful bad row" that night. It even brought in some of the neighbors. Her mother was good, Louise said; it was her father who was so bad. And if he ever gave the baby lye, as he threatened to do, she would kill him.

Louise and I came out of the park directly in front of quite a large church. That was Louise's cue to continue talking. Three of the girls in her room at school went there. One Sunday morning she had seen them go in, and one Monday they talked about the good times they always had there. She then asked me what they did in the building, if ever they opened the huge front doors, who built it, if the people who didn't have nice clothes could ever get in long enough to look around. She didn't wait for answers but concluded her talk by saying that whatever they did in there, it must be the most important job in the whole city, because that was the only building that covered a whole block.

We walked on in the direction of Louise's home. I was relieved that she chattered on—about her Aunt Mabel or somebody. I didn't have anything more to say.



THY WILL BE DONE

ROBERT HODGELL

Jiminy Cricket Conscience

*I begin with a gripe.
It's the things I didn't expect in being a preacher
that are getting me down.*

ARNOLD W. HEARN

I WRITE AS A MOST assuredly young, and we may venture to hope, budding Methodist minister. Tossing all regard for psychological effect aside, I begin with a gripe. I want to tell you why, thus far in my limited experience, I am finding it hard to be a preacher. I knew from the beginning that in a materialistic age (sensate culture, I believe they call it) a person who identifies himself with the cause of religion on anything more than an unobnoxious Sunday basis is sticking his neck out. Opposition and ridicule I am ready to meet. *It is the thing I did not expect that is getting me down.* It is not the being set apart as different from other people, bad as that is, but it is *being set apart in such a ridiculous way.*

In the town where I am serving (and it is a pretty average town) most of the young people dance without opposition from any source, but if dancing is mentioned in the minister's presence the assumption is obviously that he is "agin' it." If he is offered a cigarette, he cannot refuse as a non-smoker without the implication being present that his refusal has been "as a minister." A Sunday afternoon baseball game is called off (by the team almost certain to lose) on the grounds that "the ministers might object to Sunday ball." I had always assumed that one person could drink beer, and another not, and their relations with each other not be greatly influenced, but a reference to having "had a beer" is supposed to elicit a comment from the preacher, and if it does not, the presumption is that he is either shocked or angry. And so on for such heinous sins as fishing or picture shows on Sunday, not going to church, or using profanity. It is very easy for one who has always taken delight in the fellowship of other people to come to dread going into a strange group, because he knows that as soon as it becomes known that he is neither male nor female, but a preacher, it will be necessary to wait only a split-second to hear the inevitable: "Oh my, what have I said!"

In short, the minister is forced into an unwanted role of a Jiminy Cricket

conscience—but that isn't the half of it. He soon discovers (if he has my experience) that the things his presence condemns are things he is either not opposed to or at any rate does not have too strong a feeling about. Then add the fact that his cricket role is rendered doubly ludicrous by the fact that no one intends to take him seriously anyhow.

BUT a conscience is supposed to have its positive, as well as its inhibitory, function. What is it that little Jiminy Theolog is supposed to be for? Well there are, of course, the watery little virtues to match the aforementioned watery vices, but on the positive side he is supposed to be for some things of social significance. It makes no difference how you catalogue them, though; they can always be added up to total *status quo* (before the days of the OPA, naturally). The minister is expected to approve a lot of things which, according to my lights, go directly counter to the ethic of Jesus. "You can't depend on a nigger!" "The Pope's nuthin' but a wop!" "We gotta keep an eye on Russia." "Military might is the only way to peace." "The Germans and the Japs need to be taught a lesson, and, brother, I know how to teach it!" "Listen, parson, any time you can get more money, take it! That's the only way!" Or it may be listening to a church board member gleefully recounting a questionable business deal he has put through, or hearing one old gentleman knowingly comment again and again, "A preacher isn't interested in political questions."

SO there it is, and this cricket is bothered. I could spend another few paragraphs trying to decide where to put the blame for the situation which exists, but that is not what I am primarily concerned about. If this were just a personal displeasure of mine I would have no excuse for unburdening my woes upon others. If it were merely a ministerial problem I could seek an outlet in some professional journal. But it is becoming increasingly clear to me that this is a

more significant problem than that and demands a wider recognition.

Why does a minister face this situation? It is not just the preacher who is in this ridiculous position. Is not this precisely the position of the church itself in the eyes of most people, including the vast majority of its own members? Religion has retreated before the onslaught of secularism. Human life has been divided into two mutually exclusive parts—the sacred and the secular. Sin became limited primarily to a few items involving relatively personal morality. In the process of social change a condition has arisen in which these traditional sins are still *the* sins, but—with the exceptions of outright robbery and direct murder, to which the average citizen is rarely tempted—they have ceased to be considered as too important. The same process has given us a correspondingly limited and petty set of virtues, and many of them also are not looked upon as in any sense vital. It is this system for which the church is supposed to stand. If the church ever reaches out to social issues it is usually expected to do so with a view to maintaining things as they are. The church is expected to support this system of personal and social ethics even by its members who have ceased to give much attention to the traditional virtues and vices themselves, but have failed to replace the inadequate system with a new one. How often are we told, "Dancing is all right—but not in the church!"

I suppose the church should be, in some sense, a social conscience, but certainly not with a set of utterly inconsequential value-standards. The categories of saint and sinner have been allowed to get so far off-center. The church is trapped in a little eddy at one side of the stream while the currents of life go surging past. We liberals have read the resolutions which are passed by the official bodies of Christendom, and we have listened to the fearless speeches of many church leaders, and we have read the Sermon on the Mount and seen how contemporary it is, and we have said: "The church is rising

[Continued on page 24]

House Cleaning Steeples

*If the church is a business firm,
responsible to a board of directors, a weather vane
rather than a cross would be a more suitable symbol.*

HERMAN WILL, JR.

THE INSTITUTIONAL CHURCH is long overdue for a house cleaning, and I'm optimistic enough to believe that it's going to get one. Enough people have seen the handwriting on the wall, and deciphered it, so a rather thorough overhauling has already begun.

I remember vividly a national meeting of Methodist youth leaders held in 1935 where a committee of laymen came to argue that no controversial issues such as peace, race, and economics should ever be discussed by church groups. Less than six years later I heard one of those same laymen publicly advocate before a church group American participation in a world organization and admit that his own political party had contributed to World War II by its narrow isolationism during the years of peace. Today the idea of avoiding all controversial discussion in churches seems ridiculous on its very face.

But let's pause at this point and take stock. We Christians have talked a lot, but actually we've done too little in certain fields. Our professions have often outshone our deeds and are beginning to look a little threadbare from over use. To be sure, the Christian churches have done a tremendous job on the home and foreign mission fields; our schools, hospitals, homes, and settlements have rendered an important service to the general community and have served as fine expressions of our Christian faith. But all these good works will not save us from the consequences of the sins we continue to commit.

Information Service of the Federal Council of Churches reports that "only one-half of one per cent . . . of the Negro Protestant Christians of the United States worship regularly with fellow Christians of other races." The church in general, and The Methodist Church in particular, is going to have to practice the fatherhood of God and the brotherhood of man—a doctrine which it preaches fervently but often denies practically—or it will become an anachronism in a highly interdependent world. The time has come when we can no longer condemn the caste system in India, yet maintain our

own racial castes in large areas of church life.

Many groups have already memorialized the General Conference of The Methodist Church to abolish the Central Jurisdiction which is organized on a strictly racial basis, and it is certain that this issue will continue to receive considerable attention. Recently I expressed to a Methodist friend the expectation that the Central Jurisdiction would be abolished in my lifetime. Much to my surprise, he declared that such a move would divide the church again. This friend is well acquainted with The Methodist Church, and the weight of his judgment cannot be ignored. But if he is right, just what is the basis of union in The Methodist Church? Is our sense of Christian fellowship so weak and limited that we would allow the false barriers of race to divide us? If so, in what kind of a God, what sort of a Jesus, do we believe?

But there are signs of an awakening which hold hope for the future. Official Protestantism in session at Columbus declared: "The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of its sincerity in this renunciation, it will work for a nonsegregated church and nonsegregated society."

Some of our Methodist annual conferences have also decided that the practice of Christian brotherhood can no longer be postponed. The 1946 report of the Social Service Committee of New York East Conference contained the following statement: "We request that a delegation of the Conference be appointed by the Bishop to represent the attitude of the Conference against racial segregation in keeping with the statement of the Federal Council of Churches of Christ in America, to the board of directors and staff of the Methodist Hospital in Brooklyn to help remedy the racial segregation there among nurses and report back to the Conference by letter or at its next session."

The Nebraska Annual Conference of 1946 took even stronger action: "We believe the time has come when no Conference institution should be given Conference financial support or be allowed to solicit support from the Methodist Churches of Nebraska if it can be shown that the institution is making race a factor in accepting applicants. We call upon our World Service and Finance Commission to take this into consideration when it makes its recommendations to the Conference in 1947 and succeeding years."

When we are dealing with this question of racial justice, a favorite reply of many "good" church people is that "we must go slowly with these things." Frankly, that is one statement that causes me to lose patience. What these friends are really saying is that we of the dominant white group must be allowed to pamper our prejudices a little longer, for it is too great an effort for us to stop our sinning all at once. Consequently, the folks who are in the minority will just have to continue to suffer injustice and discrimination a little longer. On this point I recall clearly Bishop Paul Kern's sermon at the 1946 Methodist Conference on Christian Education in which he said that it was only the good sportsmanship of the Negro people which had prevented greater violence between the races in recent years.

The church also needs to improve its employment policies and to decide whether certain of its agencies are primarily for religious purposes or are strictly business enterprises. In some quarters there has often been a veiled air of hostility toward labor unions. Where unions are strong and closed shops the practice, the policy sometimes has been to pay union wages or better without having any contract with the union. One result is that employees who do not join the union get the advantage of the higher wages won by union organizations without contributing anything toward the labor movement. Another result is that church employees working in occupations where labor organization is weak are paid wages disproportionately lower than the wages paid to employees working in occupations where labor organization is strong. These

inequities should be taken seriously by those responsible for employment policies and steps taken to correct them.

The Methodist Church has recently been doing more to provide pensions and hospitalization insurance for the employees of its boards and commissions. That is certainly an excellent step, especially since the employees of religious organizations are not covered by social security.

Throughout its entire institutional life, the church needs to emphasize its unique role in history. For the Christian Church is not a business firm, but a fellowship of those who have accepted Jesus and committed themselves to his way. Its primary task is not to make money, even for worthy purposes, but to devote its efforts and resources to the building of the Kingdom on earth. Its responsibility ultimately is not to a board of directors, but to Almighty God himself.

When we come to the relationship of the church to the problems of war and peace, we enter an area where The Methodist Church has a confused record, one which is both encouraging and disappointing. Through the General Conference of 1940, the Methodist stand was in advance of most other religious groups: "Therefore, we stand upon this ground: The Methodist Church, although making no attempt to bind the consciences of its individual members, will not officially en-

dorse, support or participate in war. We insist that the agencies of the church shall not be used in preparation for war, but in the promulgation of peace. We insist that the buildings of the church dedicated to the worship of God shall be used for that holy purpose, and not by any agency for the promotion of war."

But with Pearl Harbor and the full entrance of the United States into the war there came a change in the attitudes and thinking of some of our Methodist leaders. The fact that The Methodist Church is a world fellowship and not simply a national institution faded into the background as the General Conference of 1944 refused to adopt the 1940 statement and declared: "In this country we are sending over a million young men from Methodist homes to participate in the conflict. God himself has a stake in the struggle, and he will uphold them as they fight forces destructive of the moral life of man. In Christ's name we ask for the blessing of God upon the men in the armed forces, and we pray for victory."

Every time the church backs down in time of war on something it has said in time of peace, it undermines the very authority with which it speaks and creates doubt and cynicism in the minds of the people. The delegates to the General Conference who vote one way in time of peace and another way in time of war do more damage to the Christian cause

than many of its openly avowed enemies. It is extremely important that the symbol of our church be known to be the cross and not a weather vane.

To be fair, we should recall that the 1944 General Conference did reaffirm its defense of conscientious objectors and approve the taking of voluntary offerings for their financial support. The Methodist Church has also maintained a special agency, the Commission on World Peace, "to endeavor to create the will to peace, the conditions for peace, and the organization for peace; and to organize effective action in the church for the advancement of peace."

At the beginning of this article, I stated that I believe the institutional church is going to get a house cleaning. Let me make very clear the fact that it isn't going to be an easy job. Plenty of "good" folks are going to drag their feet and slow the process down as much as possible. Resistance to change is just as common in the church as it is in any other institution. Then there will be some whose toes will be stepped on in the house cleaning. But the fact that there will be opposition only means that those of us who are convinced that the existence of the church as a significant fellowship is at stake must strive the harder. Let us work at the task encouraged by the growing conviction and unity which we find in our midst.

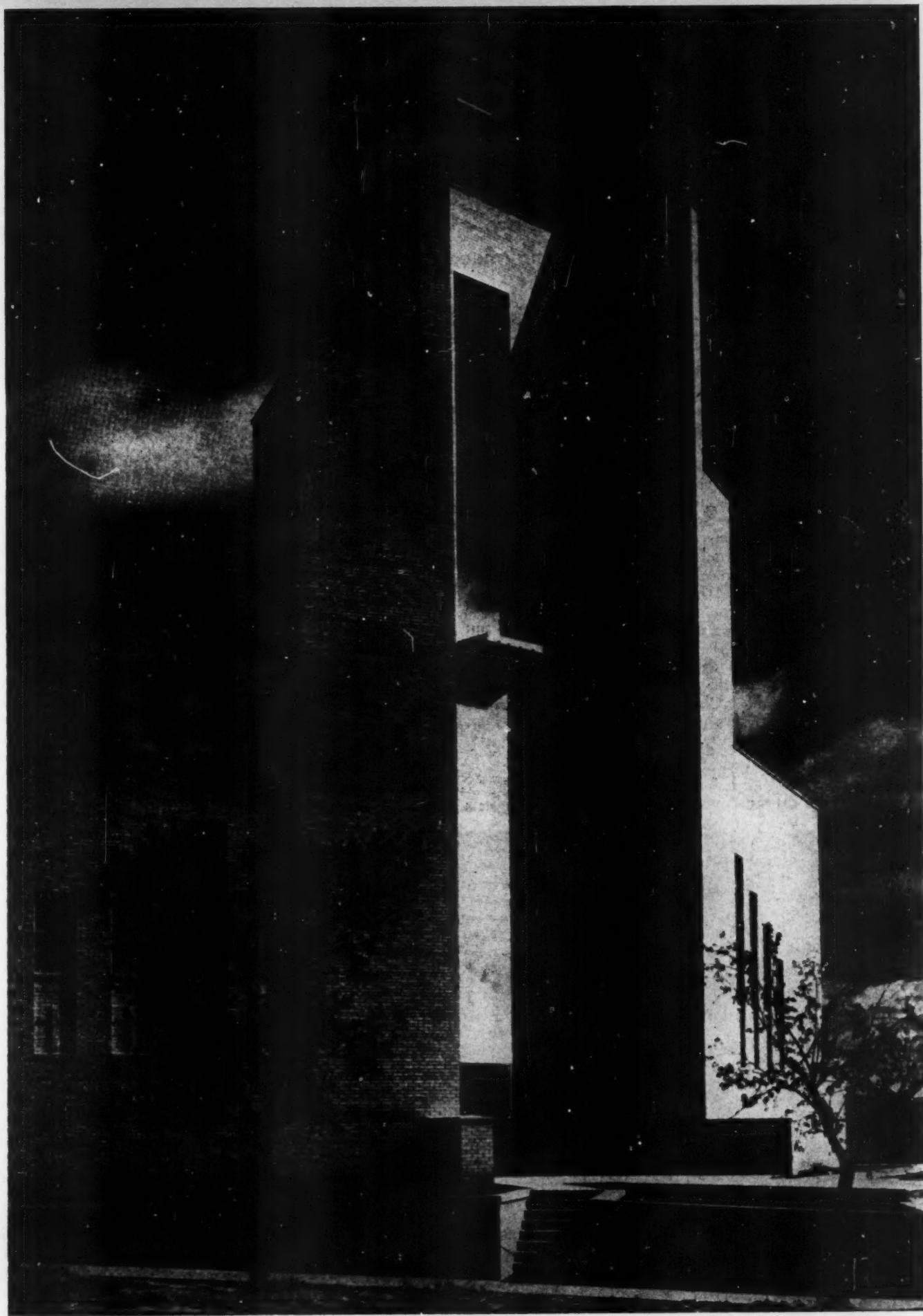
ON ARCHITECTURE

MANKIND HAS ALWAYS sought to express itself in ways other than intellectual. Perhaps the greatest and most misunderstood of these mediums has been architecture. And yet, civilization has had no more faithful recorder.

Some of the great religions seem to have discovered architecture long ago. Whether in the graceful minaret built for the call to prayer, or curled pagoda roofs hiding the meditations of silent worshipers, or temple steps leading down to the purifying waters of a river, architecture is expressing those religions' deepest beliefs. Christianity alone still seems to be groping.

Christians first adopted the cupola and thick walls of the Asia Minor buildings. Then they tried to save the architecture of a civilization whose overpowering arches and columns themselves proclaimed the cause of its downfall. Later, Christianity went north and copied the wide halls and sloping roofs of the gothic homestead, Spartan in their simplicity and purposefulness. Throughout this period of expansion the church was sincere in adopting the architectural forms of the people it was seeking to Christianize. But as Christianization became complete something should have happened to change that culture, to reorientate patterns of thought, to lead people into new ways where they would learn to use their architectural heritage as a leaping board to higher expressions. Instead, the church seems to have limited itself to adding ornaments to the arches, frilly carvings to the walls, lacy reredos to the altars, colorful mosaics to the once-plain cupolas, and gingerbread towers to the over-ornate buildings, so that one wonders if its Christianity ever reached deeper than the proverbial whitewash.

Today the struggle of the church for expression in architecture seems to be gaining ground, but only as Christians realize that architecture has to come from within—spontaneously. Frank Lloyd Wright, the prophet of modern architecture, has grasped truth when he says that architecture can be expressive only when it is an organic part of an interior philosophy and a living religion. He exonerates our failures in explaining that "this organic or natural way is new to us only because the interior nature of man is still new to mankind."



CHURCH OF SS. PETER AND PAUL

BARRY BYRNE, ARCHITECT

The Church, Yes

There is a difference between the right and rightness of private interpretation.

Intellectual pooh-poohers are merely unaware of their dependence upon collected wisdom.

The rightness of private interpretation may need the check of a community.

ROBERT MONTGOMERY

SOME CENTURIES AGO a Christian theologian laid down the judgment that no one could call God his father who called not the church his mother. How little sympathy for that point of view would be found today on the average campus! For the Reformation's assertion of the right of private interpretation has been transmuted into the *rightness* of private interpretation. Yet it is one thing to perceive that every individual must confront alone the spiritual dimension of existence and quite another thing to maintain that he will need no wisdom additional to his own in coming to terms with the spiritual plane. On the college campus today there appears a significant number of persons who for the sake of the argument may be called Christians, but who maintain no vital connection

with organized Christianity. From this situation great perils emerge not only for the individual but also for society, without considering the issues of how and where we may appropriate God's forgiveness mediated through Christ.

The indifference to the church is of course matched by a general indifference on the part of intellectuals to the significance of collective effort. It is true that the core of many an organization is found to be composed of college people. But more often than is comfortable to say the great mass of persons who have encountered higher education will not consistently be found in organizations, even those which bear the highest promise of constructive activity. One would like to ask how many from college communities are found among the ward heelers, how many of

liberal convictions are present when the votes are counted, how many of the educated stripe bother to do the small things possible in a given situation? The truth seems to be that we are encouraging the intellectually gifted to place a fixed gulf between themselves and the great unwashed. At the root of this is a failure to establish the sense of community. The enlightened individual's rejection of the church manifests, then, a symptom (will there not be more symptoms?) of a disease—a rift between the individual and the community which sustains him.

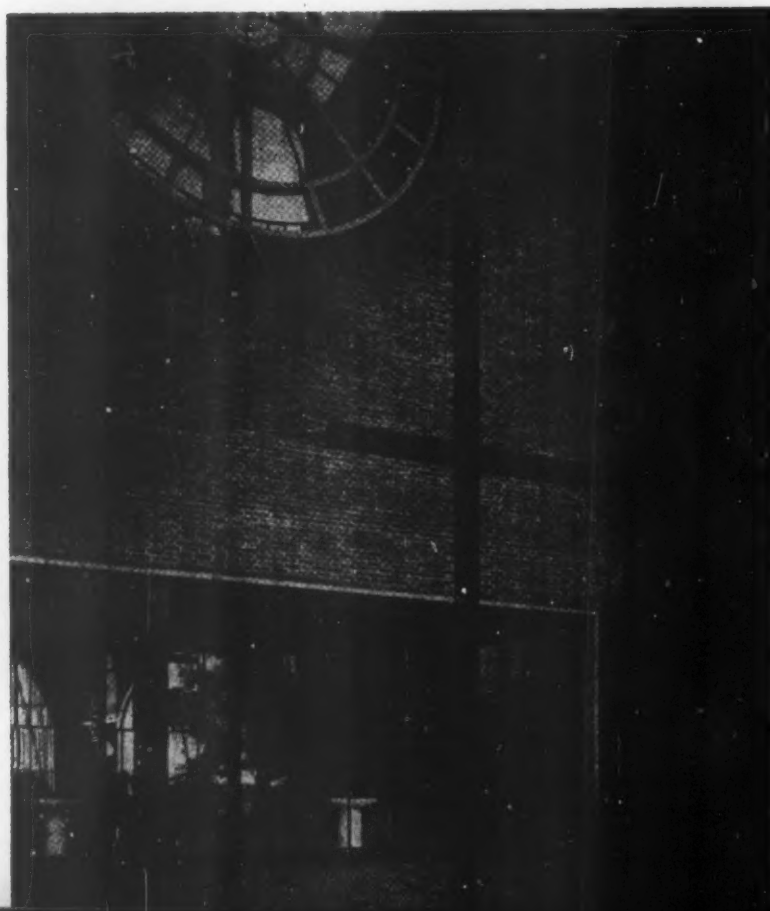
One needs to explore more fully the source of this rift. Does it not often arise from excessive tender-mindedness? The high idealism of youth meets the tenacious reluctance to depart from the status quo. A condition like unto surgical shock often then sets in with the idealistic person and the song of the miller of Dee is rephrased: "I care for nobody, no, not I; since nobody cares for me." How unlike this reaction is the response of a tough-minded rascal to the hard realities of life. With an ideal (?) in mind of say \$10,000.00 a year he prepares to feed at the public trough. So the rascal compromises his ideal, of course, and again the sons of this world are for their own generation wiser than the sons of light. For those who care about the perpetuation of the treasured insights into life which the church possesses, and who realize that the united efforts of good men and true will hardly suffice in our age, it is a bitter thing to note this anarchic tender-mindedness among potential leadership. Would it not be wise for those of us who have recoiled at the intractability of human beings and propose in turn to isolate ourselves to ask: Do we need a reordering of our understanding of ourselves and of life to the end that we may possess a tougher mind set?

The ills of the church have never before been cured by the absent treatment. That means that if we remain apart, the hopes which we nourish may never enter the stream of insights which the church perpetuates. And the church is still the body which offers the largest possibility

[Continued on page 24]

ST. JOSEPH'S CHURCH

DOMINIKUS BOHM, ARCHITECT



I Would Like to See It Through

To say that the Kingdom of God will never be realized in history sounds intellectual. But is that sufficient reason for not doing what we can to have it arrive now—however relatively?

ALLAN HUNTER

TO UNDERSTAND the church we have to understand ourselves—our three selves.

First, there is our front self. Down deep we may know it is silly, but none the less, we pour a tremendous lot of energy into the frantic effort of trying to make others believe in this show-window self.

Then, back of it is the second self. This is sort of a menagerie of inner beasts: lions with a defensive passion to tear any critic to pieces, wolves streamlined to run down competitors, leopards prowling for the innocent (the list so far is Dante's), monkeys making faces, donkeys insisting upon their own unique egocentricity, snakes that are poisonous and deadly. Once we're in all the muck, the temptation is to be disgusted into bitter cynicism, mesmerized by sin. But we are here to try to pass the integrity test called life and not be too much shocked by self number two.

The exciting thing is self number three. The great experiences, that is, the saints, without defining it, offer various names: the spark, apex of the soul, that of God, the Christ within. . . . It is far, far back within the tunnel and beyond semantics. The job is to keep on digging toward that light, that wisdom, that love greater than but also inside ourselves.

We can be for the church in the same way that we're for this self number three in people. Not the external, conventional show-window part. May we all be delivered from that! Nor the collective ego behind the facade that wants to maintain a club for whites only; or that would serve both Jesus and "Mars-mammon"; or that has no qualms about living fatly like Dives while Lazarus starves at the gate. No, none of these. The church we're for is like the soul of man: unseen, real, unlimited by space and utterly important. I made my decision for the church after World War I with a curious sensation at the pit of my stomach. Too much seemed wrong with the world. The rats were observably deserting the old boat. Everybody said it was going down. And then as now it looked as though it might. Yet I found Jesus there; at the center. He had never said that the end justifies the means, that there is nothing to do but choose the lesser evil, that the light may perish altogether over the world unless we turn it off for a while in our own wills. Jesus was not gullible. He knew what was in man. So I joined his work out of affection and loyalty toward the power and reality that were so authentically alive in him.

Is it pigheadedness or ignorance that keeps me in the church? Possibly both. Even so: I would like to stay and if possible see it through. The contempt of one of my

sophisticated friends, "it's just a ham act," doesn't bother me. Nor the sorrow of another that I should stay on in that "silly little church." What does hurt is my own infidelities and incompetence. And then, the questions. How, for example, do you keep organization from strangling the spirit; on the other hand, how do you get the spirit "on earth as it is in heaven" without adequate machinery? We of the church haven't got what it takes—that's clear. But that's not the issue. The issue is Christ who alone is the reason the church exists. Back of the four-flushing facade, where inquisitions are made and there is sanction for wars, lynchings, and the concentration of extreme wealth in a few clutching fists, is the "sovereign point," the real church, not made with hands, through which we are invited to work for nothing less than the Kingdom of God.

TO assert that the Kingdom of God will never be completely realized in history sounds intellectual. But is it sufficient an alibi for not doing what one can to have it arrive now, however relatively? Of course we do not know what this rule of the supreme will in human wills really is—beginning with our own. But we do know that though unmeasurable and unweighable it is something worth giving everything to, every white corpuscle in our blood, every wandering reverie, every choice, every desire, every plan. What matters is not our inadequacy but this energy and light we see in the son of man whose will to share the nature of God is the soul of the church.

Too abstract? Look then at these incidents taken at random. They make one glad to be a member of a particular church which is an infinitesimal cell in the great body: Paul is a Negro fellow member. When he came back from Germany in uniform he was asked to say a few words from the pulpit. He started out with the usual happiness of being back. Then his eyes fell on the pictures of two friends lying on the pulpit. They had discussed, hiked, danced, and worshipped together. Now they were dead; from the war. Paul tried to speak further but could not. His head dropped. In a moment we all realized he was crying. For several moments he just stood there helpless, inarticulate. Grace, an irradiation from beyond selves one and two, was penetrating and affecting our wills. For a moment eternity had broken into our neat schedules. The common agony and sorrow of man as man had flashed upon and was now fusing us. We would never again in quite the old way be so smugly addicted to pre-judging our neighbor by his skin. When Paul sat back in his pew a seventy-nine year old saint stood up.

What prayed through him was the spirit, simple and pure.

Dick is a hard-boiled Hollywood journalist who knows the doctor predicts his death in another six months. The other night I took him communion. When the broken bread was shared, something intangible but more nourishing than bread was communicated to us both. To be sure, Dick had never been inside the church building—or in any church, probably, for thirty-five years. But he had dropped the life-long resentment against his father. In that forgiveness there was something as therapeutic as a surgeon's knife.

A FEW weeks ago, our church "adopted" a brother church in Germany and another in Japan. Ed, a student trying to withstand inflation on a veteran's college allowance, brought in fifteen dollars before Christmas to pay for postage on these relief packages. He didn't volunteer the information, but I got it out of him. He was doing this instead of going to shows and buying presents. Not many weeks passed and a letter was received. It was written in German, but its message was that of the church ecumenical:

A parcel from California! My heart is beating faster; it is for me, the foster-mother of more than one thousand children. I look at the clothes, and soap, and candy. The question comes: who will get it? Then I remember little Gerd Gruhns needs a warm sweater. So I go to the Gruhns, block ten. Mother and grandmother are just doing the laundry. I ask them: where is Gerd? The sister goes out and brings the crying child along. How poorly they are dressed, garments are not properly mended, not untidy—but mother has neither cotton nor patches. Now I bend down to my crying Gerd and say: Listen what I have to tell you. The other day I was sitting alone in my room. Suddenly the child Jesus is there with me and I say: Dear child Jesus, little Gerd Gruhns has not a single warm sweater. The child Jesus answered: Then I must have to send Father Christmas right away to California to get a warm sweater for you, because he could not have them

in Germany. Gerd stops crying. His nice eyes look eagerly at me. I take the nice sweater and put it over his head. Then I put on little cap. Dear friends from California—you should have seen his smiling eyes. All happiness you give to others will come back to you and will make your heart twice as happy. God will bless and reward you.—Elfriede Jager.

The problem of the church is the problem of human nature. It is weak where serves one and two are weak. It is strong where and when we act from the center which is Christ, through whom we get the impact of the power and wisdom of God. Can we by-pass him? I for one don't want to. I look at Philippe Vernier, pastor among the miners in Belgium, whom Muriel Lester describes as a "gay spirit, quite free of any of those inhibiting things that attract disease, temper, accidents, and death." He would not, to use words from a meditation he wrote while in prison, have his soul half benumbed by the cloak of tradition or a comfortable and soft religion. He wants his will to be tempered as a sword that God would hold in his hand. He would be like Jesus in his heart. That may sound naive. Just the same, it is the answer to our defensiveness about the church. He who had nowhere to lay his head, and needed no pillows, can stand on his own feet. The criticism aimed against him by a security-obsessed age, that fears his simplicity and all-inclusive good will, does not have to be always met with clever opposing arguments. He is why the church exists, and he is sufficient.

The church can still be a training ground for Christ's offensive against the inertia of the world. Behind the confusing brick and statistics, we can look for the invisible binding force, and in it, the eternal, the life-transforming, the adequate. Just as grace, with unpredictable strength can, at any moment, touch off the hidden potentiality in any man, no matter how inept he has been, so the church can release new resurrection power. And why not now? In the kind of world we're in, it is either the Christian initiative—or else.

Our Father, which art in heaven,
Hallowed be thy name:

Father . . .

My God, my God . . .

Thy kingdom come,

Thy will be done,

On earth as it is in heaven:

Behold thy son . . .

Behold thy mother . . .

This day shalt thou be with me . . .

Forgive them for they know not . . .

Give us this day our daily bread:

I thirst . . .

Forgive us our debts as we forgive our debtors:

Father, forgive them for they know not what they do . . .

And lead us not into temptation,

But deliver us from evil:

My God, my God, why hast thou forsaken me? . . .

For thine is the Kingdom,

And the power,

And the glory,

Forever, Amen:

Into thy hands I commit my spirit.

It is finished.

Arranged by Mary D. Bangham

Conscious Consciousness

—ALBERT EDWARD DAY—

"WHAT IS THIS New Life Movement?" A youth leader was speaking. His voice was not unfriendly. Yet there was in it a skeptical note. It sounded a bit as if he were saying, "I don't get you. And you won't get me unless you have something more than a new name to offer. I have seen too much of that—old ideas or, worse yet, no ideas worth attention, parading under a catchy title. We Americans are always being victimized in that fashion. Someone is hypnotized by his own facility in phrase making. A new slogan seems to him to presage a religious or social revolution. He is sure that our religious and social plight needs a revolution. That need crystallizes itself in an apt phrase. Off he goes with the phrase on his lips like a new Messiah—bent on saving the world. But the world is not going to be saved by slogans and slogan-eers. If you have nothing more than that to offer, I am immensely uninterested."

He was right about slogans. He was also "telling off" us Americans too vividly for comfort. But he was wrong about the New Life Movement. If you are interested you will soon know why.

The mission of Jesus was aptly summarized as an effort to bring men "life and that more abundantly." It was a happy epitome of the reality of his contribution to men. Whenever people gave themselves to him, new life became theirs. They out-thought, out-loved, outlived their contemporaries. They were a "peculiar people"—not "queer" but "unique." There was a new moral insight and a new spiritual power evident in their words and deeds. They attracted attention. Men knew they "had something."

That something was a charm, which no charm school ever taught; an infectious happiness, which could not be attributed to mere good fortune; a confidence, which rested on something more substantial than argument; a courage, which was neither fanatical recklessness nor a

moral dare-devilry; a sense of life's meaning, which did not come from social success or economic security; an awareness of God, which turned all their experiences, pleasant and unpleasant, into a sacrament; a peace, which passed all understanding.

So much of all this is conspicuous by its absence from our modern church. We are not so different from the world that the world is arrested and challenged. Few people watch us with wistful eyes, as if they wished they knew our secret. In fact, when the average outsider is invited into church membership, he feels as if he were being asked only to add to his burdens—more meetings to attend, more speeches to endure, more collections, more liabilities to social hurt, more rules and more rituals. He has not seen anything in us to convince him that he is missing much by going on as he is.

To help men and women, youth and adults, to realize and recapture the new life which made the early church so unique, and which is to be had now as always in Christ, the New Life Movement was born.

New life came, at the beginning, because through Christ men entered into a

vivid and transforming experience of God. God was no longer *there*; he was *here*. He was not someone to be worshipped at a distance, but someone to be received, "deep below the depths of conscious being, and folded far within the inmost heart." They came to know that in actuality, "it is no longer I that live, but Christ liveth in me." The divine vitalities which they encountered in Christ became an intimate revolutionary reality. They were conscious of a new spirit—the Holy Spirit. What was an uncertain faith, became an indubitable fact. What was a faint hope became a joyous realization. They were both God-conscious and God-endowed. This it was which made all the difference. Bodies were rejuvenated, minds quickened, emotions purified, wills energized by it.

That difference may become our distinction, too. Our pathetic conformities with the boredom, or frenzy, or moral mediocrity, or spiritual blindness of our time may be banished. We, too, may be "transformed by the renewing of our minds" and thereby "prove what is that good and acceptable and perfect will of God." God may become both our delight

ST. THOMAS MORE CHAPEL

WILLIAM DOUGLAS, ARCHITECT



and our deliverance—our life. Such life will have something of the perspective and poise and peace and power of eternity. Here is life: *sub specie aeternitatis*! Here is life that defies time and change, accident and circumstance, because it transcends them. Or, as Paul said, it "is hid with Christ in God."

THE way to such life is clearer than ever before, because we know more about consciousness now. We know with a certainty what keeps men from being conscious of God. We know, too, the disciplines and the prayer which are necessary to set the human consciousness free, so that it may become aware of the God who is always aware of us.

The church has usually listed "sin" as the one obstacle to a consciousness of God, and "repentance" and "surrender" as the essential condition of such consciousness. The church was right. But its definition of sin has often been ridiculously inadequate. And its description of repentance and surrender, conversion and sanctification, has likewise frequently left much unsaid.

Anything which keeps us from knowing God is sin. It is a sin against ourselves, against our fellows, against God, himself. It is the greatest wrong we can do ourselves, because, when we shut ourselves

away from God, we have frustrated our destiny. It is a sin against our fellows, for it robs them of what we might be to them if we were God-conscious persons. It is a sin against God, because it tramples his love for us under feet.

Many things which we have looked upon with easy tolerance, keep us from knowing God. Here our new knowledge of consciousness plays such a significant role. God is always within the range of consciousness. But consciousness is always failing in its range, failing to be what God intended it—a constant awareness of him. That failure occurs, because consciousness has permitted itself to be dominated by other factors in human experience. Those factors tyrannize over consciousness. When we try to turn the attention to God, they "capture the spotlight," "steal the show." When we try to think of God, they distract our thoughts. When we begin to "seek" God, they lead us off on the wrong trail.

I can only list some of these hateful, pernicious tyrants here: the body; *things* which appease the senses, sight, hearing, sound, touch; *people*, either the fear of them or the desire to control them; the ego, that pattern of behavior and interest which is an exaggerated concern for self. These tyrants may be described as appetite, possessiveness, the "crowd," power,

pride, ego-centricity.

The extent and the disaster of such tyrannies are little realized among us. They, who never get drunk, are still swayed by an interest in that which satisfies the appetites. They, who never steal, nevertheless are dominated by the desire to own. They, who could never be rated as public-enemy-number-one or one-thousand, are under the spell of lust for power. They, who are never suspected of pride, never escape self-interest.

Until consciousness is freed from these tyrannies, there can be no vitalizing sense of God. Here is the new and revolutionary conception of "repentance"—a renunciation of these tyrants. Here, too, is the new and more comprehensive meaning of "surrender"—a commitment to those spiritually athletic disciplines and that higher prayer, by which alone can deliverance come. Here are the new "conversion" and "sanctification"—the complete de-worlding of practice and the purgation of consciousness which are the imperative emancipation of consciousness for its supreme adventure, ceaseless fellowship with the Universal Consciousness, God, who is Father, Son, and Holy Spirit.

To be sure this is very old—as old as the New Testament. But it is new in its relevance to the modern mind. And it is life!

Will you uphold the social convictions of Jesus?

ROY L. SMITH

IT WAS BECAUSE Jesus subjected churchmanship to social judgment that he became a martyr and an immortal. He faced the issue squarely and said, "By their fruits shall ye know them." The worth of a creed is not to be estimated by its logic, but by the worth of the life it produces. On another occasion Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." On still another occasion he said, "If ye love me, keep my commandments." In not one of these situations was there any question of theology involved. Rather, the acid test appeared in one's attitude toward, and treatment of, one's brother or neighbor. Strangely enough, however, when anyone stands in the front of a church today, applying for membership, he is examined on his theological beliefs and opinions rather than his social attitudes.

Suppose, for instance, that in addition to the vows now required from persons seeking membership in Christian churches, it should also be required that they answer a few such questions as the following:

Are you determined to bring your racial attitudes and practices into harmony with the example and teachings of our Lord, Jesus Christ?

Are you prepared to desert your political party and vote against its candidate, if after prayer and earnest study, you are convinced that it is prepared to violate the spirit and the principles set forth in the New Testament?

Are you willing to pledge that you will contend with all your powers against any infringement of New Testament ideals and teachings on the part of any labor union, employers' association, or other economic body of which you may be a member, and will you divorce yourself from such a body if, after an honest and sincere effort to convince them of their anti-Christian attitudes, you are unsuccessful?

Are you ready to maintain an open mind toward social and economic issues in which the health, morals, and prosperity of your community are involved, seeking all the facts and then judging them in the light of New Testament teachings?

Are you willing to assume the obligation of the fellowship of the believers among whom you seek to be enrolled? Will you guard their good name as you would your own, will you succor them in their hour of need, will you share with them when they lack the necessities of life, will you stand with them in the courts when they become victims of injustice, and will you join with other good men in defending them in the exercise of their rights as Christians in a democratic community even though you disagree with their personal opinions?

The only gospel that can save our world is the "whole gospel," which converts systems as well as individuals; and the only persons who can be called "Christian" in such a world are those who have put their total life, with all its attitudes and affiliations, upon the altar of Christ and his kingdom. In my opinion, we must enlarge our standards, redefine our measurements, and follow the implications of Jesus out into the political, economic, and social world of which we are inescapably a part.

I Choose a Life Time Exposure

As a bank cashier takes bills of large denomination, the minister takes ideals and breaks them down into coins usable in the market place of daily life.

It's a full time task; dabblers and dilettantes need not apply.

GORDON CHAPMAN

IN RECENT MONTHS Dr. Robert Hutchins of the University of Chicago has taken a leave of absence from the head of that school because he was alarmed at world needs and the shortness of time to meet those needs. He affirmed that we could not wait for a college generation to complete the slower process of education, adult education here and now is our current need. This suggests two of the three reasons why I choose the ministry. The appalling array of world problems of a world in chaos in which two wars in a generation are but symptoms of this illness commands me. I cannot stand complacently by as if I had no concern over the outcome. I want my life to be a part of the answer, not a part of the problem. I want to invest my best in the best I can know and believe.

The urgency of time has made us breathless to do something and do it quickly. We have perhaps five to ten years to avert a major crisis. In this time we will have passed a hinge in history. Dabblers, dilettantes and tasters need not apply, this is a full time, full life consuming task!

Christ himself is my third and most important reason. There he stands athwart all else we strive for, shaming, rebuking, pleading but always unavoidable. I cannot give him less than my best. In the ministry I can give him the best hours of the best years of my life and still be an unprofitable servant. Undaunted by the occasional poor interpretation of him I have seen in some ministers, I have known enough others to recognize what he can do for a completely consecrated life to want him to do that with mine.

Thank God, interpreting him can be done by people in all walks of life, but it takes time to know people, to understand them, to change them. It takes time to prepare yourself for the mechanics of the ministry and its necessary skills. It takes constant exertion to bring our conviction to good expression in the light of history, philosophy, biblical interpretation and to apply our message to our time. No snapshot will do it, only a time exposure gets it well. Henry Van Dyke in his introduction to *The Other Wise*

Man pointedly said, "If your story is worth telling, you ought to love it enough to work over it until it is true—true not only to the ideal, but true also to the real." The impulse to serve God may be the gift of a moment, but the discipline to become an acceptable servant of God is the unending task of years. It cannot be done by skimping, making it a side issue or an avocation. For many of us it will have to be a full time commitment to Christ. Sam Shoemaker spoke words I would echo, "The world needs Christ. He is so badly needed at this juncture that we must have many men working for him full time. Give us the leaders of the next generation, carefully trained, steeped in a deep discovery of Jesus Christ at points where he can touch mankind, and we shall make America and the world a place where Jesus Christ will feel at home."

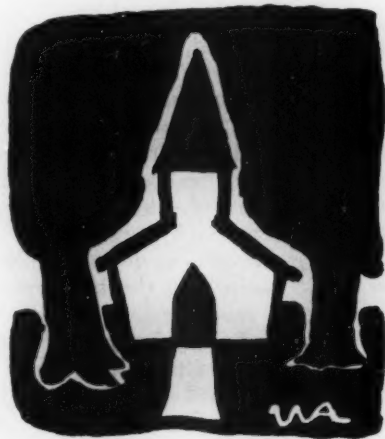
My appeal is not directed towards those who think the ministry requires only a gift of gab, a glibness of tongue where verbosity and cleverness can conceal emptiness. There are men enough in the ministry who have mastered what MacGregor of Glasgow called "the communicable tricks of the trade" but who have no message, and no spiritual experience to earn them the right to utter gospel truths. They are "empty themselves, giving empty answers to empty people." No! the good minister of Jesus Christ must look upon people with the same temper that Jesus wept over the city. Skills he

must have, long earned and hammered out on the anvil of his own experience, but his message must begin somewhere about the third rib, it must pass a sob in his throat and be directed at people who are like sheep without a shepherd.

There are advantages to the full time ministry that appeal. There is the leverage the pulpit can exert upon issues of our time. Like a bank cashier, the minister takes ideals like bills of large denomination and breaks them down into coins usable in the market place of daily life. He prods, pleads, and prepares his people for Christian world citizenship. The very freedom which can allow him to be the laziest man in town also permits him chance to be well informed, with a long time exposure in his study of books and periodicals denied men who must earn their living in other ways. The ministry affords him the love of people scarcely known to other professions. The family doctor and the favored teacher may become a family friend, but what profession offers a man a whole circle of friends waiting for him before he arrives at his first church? He enters the homes of his people at crisis periods, he listens, counsels, mends, encourages, and wins a kind of friendship possible only to Christians.

There is a freedom to the pulpit not recognized by those who delight in stories of church squabbles, irate officials or political-minded leaders. The minister faces no more social pressure for his views than the teacher or other professional people. Beyond that, he has a freedom they do not know. People expect their minister to be different! He has a gospel which sets him apart, a criteria above social approval. I sincerely believe that a minister can say anything he honestly believes if he has carefully thought through what he means and says it in a manner that convinces his hearers he loves them.

There is a variability of the ministry, a range of tasks that become bothersome to some, refreshing to others. List the things you expect of your minister and you'll see how impossible a task it is. He is expected to be a prophet in the pulpit, a wise administrator, a devoted scholar, a friendly counselor, a dignified priest, a



designer of church buildings, a raiser of funds, a planner of programs, mastering everything from an obstreperous mimeo-

graph to a reluctant furnace. It is too much of a job unless many kinds of men of many talents come into the ministry.

There is a place for such a wide range of abilities. Yes, it's an impossible job, but some of us like doing the impossible!

THE CHURCH, YES [Continued from page 18]

of influencing mankind for good. It is true that there are general assumptions having their root in both Jewish and Christian outlooks which color our culture without apparent connection with a church. The example of Germany teaches us, however, that these assumptions stand in constant danger of losing their vitality when divorced from organized religion. The church, then, needs the high-minded individual. In turn, the failure of the individual to see this need and to respond to it, like every failure to see and respond to need, marks the individual as a betrayer of the treasures of mind and spirit imparted to him.

To say only that the church needs the idealistic individual is none the less to state a half-truth; it is just as important to say that the idealistic individual needs the church. I fancy as I glance over the history of the church that it has been a gadfly for humanity. Weak as its moral convictions have been in given ages, again and again the church has poured forth cleansing criticism of man. The individual needs this gadfly to remain whole. As we glance around us on the campus we can see that none of our anarchic individuals actually lacks a "church." Note around the genius the small coterie of friends whose function it is to supply balm for the bruised ego! Of course the acquaintance with like-minded individuals stamps indelibly college days. But why suppose that self-selected associates can provide the criticism needed

by the ego expanding with the powers supplied by education? The danger of such informally authoritarian "churches" is that they dare not criticize. So, mere identification with a selected community is not enough, for we are too easily tempted to surround ourselves with paralyzing appreciation. Perhaps no segment of our world needs more greatly than the educated segment the criticism which the church can supply.

Again, the modern individual can ill afford to do without the meditation and the long-vistaed silences of church worship. A psychologist recently gained a receptive hearing by the mere statement of his subject: "How to Keep from Going Nutty in a Cuckoo World." No sensitive individual can neglect with entire mental safety the perennial opportunities offered in public worship for the deepening of spiritual resources. And more than this is to be gained. In public confession and in the sacrament of the Lord's Supper, there are bound in one bond pacifist and fighter, Eta Eta Eta and Zeta Zeta Zeta, Republican, Democrat, and Socialist, capitalist manager and laborer. The discovery of the mutualities which override the divisive tendencies in modern life, should be coveted deeply by everyone who is found in campus life.

No doubt there are hypocrites and sinners in the church. That is where they belong, it may be observed, for the church's business is to deal with such types of humanity. And by the way, are

there any other types, and secondly, what leads us to think that we belong among them? I trust that in the countless repetitions of the Lord's Prayer all individuals in the church at one time or another discover in truth what it means to pray, "Forgive us our debts." The possibility at least exists *within* the church that the hypocrite or the sinner will entertain a true judgment of himself. What opportunities for self-discovery are offered *outside* of the church for us hypocrites and sinners?

I have always admired in a limited way the virtuosity of a one-man band. Still I prefer a symphony or a choir when I seek to explore the deepest gift which music proffers. So also I remain unconvinced that one-man bands in religion remain significant exceptions to the necessity for community in searching out the depths of religion. Because worship forges bonds even in silence between me and my brother, I say "The Church, yes." Because I need the criticism of my personal life as well as the judgment of Christ upon the society of which I am a part, I say "The Church, yes." Because I am called to take my part in deciding the heritage which the church will transmit to my children, I say "The Church, yes." Because I dare not ignore the challenge to my pretenses of maturity made by the stubborn opposition of my fellow men, I say "The Church, yes." Because I say "The people, yes," I say "The Church, yes."

JIMINY CRICKET CONSCIENCE [Continued from page 14]

to take its place," but we have often overlooked the unpleasant fact that this new life is not getting to the people. And whatever else may be said, one thing I know; the visible church will never be composed of anything but people.

It hurts me when I discover that someone has thrown a Jiminy Cricket costume around me while I was not looking, but then I can also see an element of humor in it—the same kind that ties a tin can to a puppy's tail. But there is nothing funny in seeing the church in the same idiotic garb. When I think of the institution which represents the Kingdom of God on earth, wearing my silly grin and having my desperate feeling of being out of place, I feel as if my heart must break!

Has it become trite to say that we, the students of today, possess the future? Many things become trite because they

are so very true. Let us as Christian students shout from the housetops what Christianity is about. Let the issues be defined; let the comprehensiveness of abundant life and the Kingdom of God cease to be a secret! What if some people are driven from the church? A church can have a "Year of Evangelism" and gain the whole world, but lose something else. The church will not be *the church*, regardless of numbers, until it knows where it stands. Those who were at Urbana remember Dr. Asirvatham's paraphrase: "Seek quality first, and due quantity shall be added unto you."

But even more important—let us through the consecration of our own lives help to rid society of the blasphemous dichotomy of existence into the secular and the sacred. I recall hearing a Sunday school teacher tell a troublesome boy in his class, "This is thy Lord's time, Johnny. If you want to be foolish do it on your

own time." The notion that there is any time or property or talent or life that is *not* the Lord's must be dispelled. Thomas Kelly, writing of "Holy Obedience," in his *A Testament of Devotion*, said: "I mean this literally, utterly, completely, and I mean it for you and for me—commit your lives in unreserved obedience to Him. If you don't realize the revolutionary explosiveness of this proposal you don't understand what I mean." There have been God-filled men whose devotion has been complete, not just halfway—St. Francis, Sundar Singh, Kagawa, Jesus—"The Father is in me and I am in the Father . . . the Father and I are one." That is the way of life abundant. That is the way we as individuals must go if our lives are to be on-center and if the church is to drop its comic mask and truly hasten the coming of the Kingdom in men's relationships one with another.

All in a Morning's Mail--

DEAR EDITOR:

The old prof is really off the beam this morning. It must be the weather. This darned beautiful weather. I swear that if we sidetracked him from his Sahara-dry lecture, it wasn't to hear about his last summer's trip to Cuba. Buenos diaaz, ameeego! I just bet he'd blame this green stuff cluttering up the trees, those butter-color dandelions, and the clouds in the sky looking like stacks of clean laundry.

But spring or no spring, while the old boy up front has been touring out loud in "ze land of ze rhumba," I've been thinking about honest-to-goodness plans for "ze" summer. And I'm caught completely off guard. I don't have a one. And it's only two months 'till June and me without a sign of a summer brain-storm. I'm dashing this note off to you, Ed, 'cause I know you're the right sortuv guy to give me a lift out of this slough of despond.

You gotta hand me back a few suggestions, or I'm going to be in a fix-a-doodle. I mean it, because just about this time of April, dear Uncle Jeremiah always writes Mother suggesting that I ought to come up to Beatle Station "for a long rest." I escaped Beatle Station last year with the excuse that after two years of working for Uncle Sam, I wanted a summer at home. But even home can get a bit dull, and about all I did last year was sit on the porch, shoot some pool, and do a little swimming.

I know that I've piddled away enough summers to walk off tomorrow with my degree. And no matter what Uncle Jeremiah says, I've snoozed enough in some classes here at school to rest me the rest of my life. This summer I don't want to piddle, and in the fall I want to feel like coming back to school for a change. I want to do something different this summer—something I've never done before. I remember reading in motive something about gangs of students painting and putting a roof on a country school house, teaching crafts to little slum kids, and going to Mexico to work on some kind of a health project. Now that sounds like real stuff. Stuff I kinduv think I would like to find out about.

How about some of you know-it-all's giving me the dope on what a guy like me can do with three perfectly beautiful months ahead. I don't know what all it takes, or what you have to do or be, but brother, if it's doing something important for people, count me in. Slam that typewriter and tell me what you've got cooking. I gotta close now, class is up. (1) I've said my piece. (2) I'll be looking for your letter.

With my best bang-up wishes,

Joe

Dear Joe,

Thanks for the letter.

We've worked up quite an array of ideas

for your summer, and frankly, we think some of them are pretty good.

For an explanation of the key symbols we've used for addresses turn to the end

of this summer parade. Take a good look and get started. Turn page and form line to right.

Maybe you'd like a work camp. It's made up of a gang of students who do hard, physical labor, for eight hours or more a day, for some common purpose. The purpose could be to relieve tension in economic, racial, and political situations or to get more understanding of problems involved in real community living. See page 17, May 1946 *motive* for a firsthand report of what one group accomplished in Georgia. Also see the article in this issue by Ed Miller. This summer work camps will be carried on at the following places:

Stonington, Me.—Recreational and community-center work carried on in a fishing village.
Phoebe, Va.—Remodeling a Negro community center while living on the campus of Hampton Institute.

Grainger County, Tenn.—Building a two-room schoolhouse and basic playground equipment.

Delmo Homes, Mo.—Helping a sharecropper community to build a center for their activities.

Ottumwa, Ia.—Building a community center and supervising playground activities.

San Antonio, Tex.—Working on measures for controlling diarrhea, such as screening houses, fly-proofing privies, and educating parents concerning sanitary infant-feeding methods.

Chicago, Ill.—Helping families on "near north-side" Chicago to repair, plaster, and paint their homes.

Dates: June 27-August 22. Size: Between eight and twelve men and women per camp. Cost: \$100. Scholarships available. AFSC

Detroit, Mich.—Construction work and child-care program at Port Huron, camp of the recreation department of the UAW-CIO. Opportunity to participate in labor courses and other phases of the educational program of the union.

Monteagle, Tenn.—Building a concrete-block nursery school for the town of Summerfield. Educational program will include participation in some courses offered to Southern trade union members by the Highlander Folk School.

Hnausa, Manitoba, Canada—Improvement of grounds and buildings of Fresh Air Camp operated for underprivileged children.

California—Construction of housing and recreational service among Mexican-Americans.

Dates: July through August. Size: Twelve men and women per camp. Cost: \$125, approximately. Aptitude in field of work essential. UNIT

Also Macedonia, Ga., Salina, Kans., Glen Homestead, Ohio, and Sampson Hill, Ind. BSC

Also Greensboro, N.C., Tyrrell County, N. C., and Memphis, Tenn. FSC

In Canada: Simcoe County, Ont., Kelwood, Manitoba, and British Columbia. CWCF

For quite a change, there is work in a public institution of some kind—for example, attendant or aid work under professional supervision in a hospital or reformatory.

New York, New Jersey, Pennsylvania—Work as attendants, orderlies therapists, cottage supervisors, or office workers in mental hospitals.

New Jersey—Work in reformatories.

These two units will meet together for their educational activities; they are designed for in-service training to give general knowledge of the reformatory field.

Dates: June 20-August 15. Size: Twenty men and women in each unit. Cost: Unit members will be paid prevailing wages for their work; contributions of \$15-\$18 will pay cost of administration. AFSC

Sydenham Hospital, Harlem, N.Y.—Work under professional direction in private interracial hospital. Education program will center on race relations and an interpretation of the hospital's work in the community.

Rhode Island—Service and training in mental hospital. Integrated educational program.

Dates: July-August. Size: Ten men and women per unit. Cost: \$125, approximately.

Evidence of hospital or social work aptitude required. UNIT

If economics is your concern, or number-one-ignorance, read the article in December 1946 *motive*, page 27, on students in cooperatives. This is the way to get firsthand information and experience in the procedures and problems of the co-op movement.

Minneapolis, Minn.—Members of unit will work in grain, wholesale, and retail groceries; others can work in burial, filling station, and group-health cooperatives.

Dates: June 20-August 29. Wages will be pooled to cover cost of administration and maintenance. Earnings above expenses will be prorated to members. An educational program will supplement the actual experience. AFSC

Greenbelt, Md.—Work and live in cooperative village. BSC

Political leadership, revitalization of churches and schools, effective recreation are a few of the activities which go on in small communities under the name of community service.

New York, N.Y.—Laboratory experience in interracial work, worship, and recreation activities in churches.

Dates: June 23-August 9. Size: Twenty-six men and women in group. Cost: \$25, to cover recreational and educational activities. Application deadline: May 1. METH

Weirton, W.Va., Sacramento, Calif., Hulet, Wyo., Hammond, Ind., Rio Grande, Ohio, Harlem, N.Y.

—Serving community needs by conducting vacation church schools, doing manual labor, directing

nurseries, supervising playgrounds, and sponsoring recreational activities.

Dates: June 27-August 8. Size: Ten men and women per unit. Cost: \$40. BAPT

Chicago, Ill.—Recreational supervision in Negro community.

Detroit, Mich.—Work under professional direction in supervision of recreational activities. Area of racial tension—play field located by new Negro housing project in a predominantly white community. Texas—Health service for migratory workers.

Dates: July-August. Size: Ten men and women per unit. Cost: \$125, approximately.

Evidence of aptitude in work necessary. UNIT Labor Temple, New York, N.Y.—Group-work with boys and girls from lower east side.

Dates: June 16-28. Size: Limited to fifteen. Cost: \$3.00 registration fee, plus cost of board and room. PRES. USA

Also Gulfport, Miss., Lame Deer, Mont., Chicago, Ill., and Rosthern, Saskatchewan. MENN

Also Maine, Vermont, western Massachusetts, Pennsylvania, southern Virginia, western North Carolina, Tennessee, southern Ohio, western Missouri, Arizona, and Texas. EPISC

Washington, D.C.—A training program in the field of race relations, emphasizing non-violent direct action techniques in combatting discrimination.

Date: Yet to be announced. Size: Twenty-five men and women. Cost: \$60. Scholarships available. FOR

Although passage will be a hardship in most cases, and the venture will cost several hundreds of dollars, there are opportunities for reconstruction work and traveling abroad. Austria, Germany, France—Work with European students and adults caring for children victimized by the war.

Dates: June 15-September 15, approximately.

Cost: \$150-\$200, plus transatlantic transportation (\$100-\$400). Speaking knowledge of a language other than English.

Experience appropriate for work and ability to pay full expenses required. UNIT

Finland, Italy—Reconstruction of homes and community buildings in devastated areas.

Dates: First of June to last of September. Size: Fifty young people. Cost: \$600, for maintenance and transportation. Previous work camp experience desirable. Language facility necessary. AFSC Norway, France, Czechoslovakia, Yugoslavia, Austria—Reconstruction work with youth of other countries. Opportunity to spend one week at the World Youth Festival in Prague.

Dates: June 15-September 15, approximately. Size: Fifty men and women. Cost: \$650, approximately. UNIT

France, Belgium, Switzerland, England, Holland Czechoslovakia, Germany—Voluntary work camps in cooperation with International Voluntary Service for Peace. Previous experience in domestic work camps is a prerequisite. Volunteers need to pay travel expenses. AFSC

Chambion-sur-Lignon, Haute Loire, France—Working with European students building a campus for an international school, the College Cevenol.

Dates: July 1-September 30. Size: Fifteen Americans in a camp of forty-five. Cost: \$450 for travel, \$1.00 per day for food.

Mexico, Tobuca, Saltillo, and Taxhay—Work in hospitals and schools improving village life. At Saltillo, a seminar of about thirty-five students

A Directory of

ROBERT

will combine the study of Mexican and Latin-American history and culture with part-time service projects.

Dates: June 25-August 20, approximately. Cost: \$120. AFSC

Liston Pope says that labor is one of the three vulnerable spots in bringing about world order and peace. So if it's labor that you believe in, become a student in industry and get firsthand information and experience by working in industry under regular working conditions. Also get the report of what one group did last summer on page 18 of the December 1946 *motive*.

Philadelphia, Pa.—Unit members seek their own jobs in industry. On the basis of their experience and the resources of leaders in the field, internes try to arrive at solutions to the problems facing labor and management.

Dates: June 27-September 5. Size: Twenty men and women. Salary. Cost: \$11 per week. AFSC

Also, according to the industrial sections of the country you are interested in, apply to: Harold J. Kuebler, 19 S. LaSalle St., Chicago, Ill., Clarence Elliott, 30 S. Ninth St., Minneapolis, Minn.; R. Elizabeth Johns, 167 Tremont St., Boston, Mass.; Richard Richards, 40 Long St., Columbus, Ohio; Bruce Maguire, 715 S. Hope St., Los Angeles, Calif.; Mrs. Margaret Norton, 831 S.W. Sixth Ave., Portland, Ore.

Dates: June 20-August 31. Salary. Cost: \$15. NICC

Brantford, Ont., Montreal, Quebec. CWCF

Chicago, Ill. BSC

Students from this country will join Canadian students in projects in agriculture.

Winnipeg, Manitoba; Simcoe County, Ont.—Rugged outdoor life—all phases of agriculture and farming. CWCF

Or if you've ever thought you'd like to be a "rural preacher," look into this.

Washburn, N.Dak.—Learn techniques of evangelism by actually doing work in a rural community in a rapidly developing area around Garrison Dam. Dates: June 22-July 6. Size: Twenty-five to thirty-five men and women. METH

"What makes Washington tick," and "how do we turn out good citizens" should be answered at the students in government seminar.

Washington, D.C.—Students hold full-time jobs in government agencies at regular wages and spend eight to twelve hours a week in student-citizenship seminars.

Date: June-September. Salary. Cost: \$35, registration fee. Apply: Miss Fern Babcock, 600 Lexington Ave., New York 22, N.Y. NICC

While the *Life* magazine story on caravanning (with plenty of pictures) made it look exciting and vacation-like, it failed to point out that the best times had by caravaners are by-products of doing good work. Caravanning is community service growing out of the local church.

Caravanning for nine weeks (includes training period) will go on in different sections all over the nation. Approximately three hundred and sixty young people and ninety counselors will travel from church to church serving local Methodist churches as well as others.

Dates and locations of training centers: June 9-19

on a more advanced scale, try this.

Chicago, Ill.—Seminars in the field of race relations held at Friendship House. Sessions are geared to aid professional people such as nurses, social workers, and teachers. Opportunity to learn something about reconciliation Roman Catholics have brought about in difficult tension areas.

Dates: July 6-19 and July 27-August 9. Write: James Quinlin, 309 E. 43rd St., Chicago, Ill.

If you own a bicycle and a strong pair of pumpers, there's hosteling. See article by Evelyn Wakefield in this issue.

United States, Canada, France, Belgium, Germany, Holland, Russia—Some work projects and considerable traveling through American Youth Hostels. European trips leave New York City about June 28th and return September 1st. Write: American Youth Hostels, Inc., Northfield, Mass.

Perhaps you're determined to try something you've never done before, and perhaps that something you've never done is to have a truly international-living experience.

Mexico-Guatemalan, Colombian—This is an experiment to be conducted for students of the States who would like to live in the homes of people in other Americas.

Opportunities to study, travel, and make friends. Dates: To be arranged. Write: Experiment in International Living, Putney, Vt. Cost: \$365-\$550.

Or this may be the Lisle summer of your

church groups. Individual arrangements must be made concerning work dates and expenses. Migrant work. DISC, HMC

Missions work in United States and Canada. EPISC

Vacation Bible School. PRES. USA, PRES. US Work in city and rural parishes, children's homes, hospitals, camps, and recreational centers. LUTH Alpine Rural Life Center, Cookeville, Tenn.—Need for one person, eighteen or over, for general orderly work in tuberculosis sanatorium. Four people to work in vacation Bible schools and the like.

Dates: All of summer. Cost: Room and board supplied. Write: Ralph Prather, Livingston Academy, Livingston, Tenn.

And if the bug takes such a deep bite that a summer just isn't enough there is another step—a year around project.

Totetcingo, Morelos, Mexico, Youtepec, Morelos, Mexico—The former project is for women and the latter for men. Members of these units work in health clinics and in public health engineering. There are opportunities for educational work and recreational leadership. Several people may join each of these groups during the summer. Cost: \$45 per month. AFSC

Castaner, Puerto Rico—Public health and community work. BSC

Elgin, Ill.—This is institutional service. BSC

WHERE TO APPLY

AFSC American Friends Service Committee, 20 S. Twelfth St., Philadelphia 7, Pa.

BAPT Baptist Summer Service Projects Committee, 152 Madison Ave., New York 16, N. Y.

BSC Harold Row, Brethren Service Committee, 22 S. State St., Elgin, Ill.

CONG Oliver Powell, 19 S. LaSalle St., Chicago 3, Ill.

CWCF Christian Work Camp Fellowship of Canada, 113 Maitland St., Toronto 5, Ont.

DISC Disciples of Christ, Lester G. McAllister, 2700 Pine Blvd., St. Louis 3, Mo.

FOR Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y.

FRIENDS Five Years Meeting, Summer Service, 101 S. Eighth St., Richmond, Ind.

EPISC Thomas van B. Barrett, 281 Fourth Ave., New York 10, N. Y.

FSC Fellowship of Southern Churchmen, Nelle Morton, Box 577, Chapel Hill, N. C.

HMC Home Missions Council of North America, 297 Fourth Ave., New York 10, N. Y.

LUTH Morris Wee, National Lutheran Council, 327 S. LaSalle St., Chicago 7, Ill.

MENN Voluntary Summer Service Program, Mennonite Central Committee, Akron, Pa.

METH National Conference of Methodist Youth Fellowship, 810 Broadway, Nashville 2, Tenn.

NICC Fern Babcock, 600 Lexington Ave., New York 22, N. Y. or Harold B. Ingalls, 347 Madison Ave., New York 17, N. Y. (Student YWCA and YMCA).

PRES. US Presbyterian, U.S., Ellis Nelson, Box 1176, Richmond, Va.

PRES. USA Presbyterian, U.S.A., Margaret S. Crofoot, 1105 Witherspoon Bldg., Philadelphia 7, Pa.

UNIT John Findly, Unitarian Service Committee, 9 Park St., Boston, Mass.

U. PRES Chester T. R. Yeates, United Presbyterian Board of Christian Education, Pittsburgh 22, Pa.

Summer Activities

TESDELL

—Glen Lake Methodist Assembly Grounds, Glen Rose, Texas; June 16-26—Methodist Assembly Grounds, Lake Junaluska, N.C., and Williamsport-Dickinson Jr. College, Williamsport, Pa.; June 24-July 4—Morningside College, Sioux City, Ia., and College of the Pacific, Stockton, Calif. Write: Methodist Youth Caravans, 810 Broadway, Nashville 2, Tenn.

Similar caravan projects are being carried out by: U PRES, PRES US, DISC, BAPT, FRIENDS, and CONG.

A large number of students at Northwestern decided that they must choose now between another war and world government. A few term papers have failed to get in on time and a course or two may even have been flunked because of the time and work these people have been putting out battling for the things that make for peaceful settlement of differences. Working on a peace caravan this summer might be your choice. See Betty Mansfield's article on the subject in this issue of *motive*.

Chicago, Ill.—Educating for world peace education through churches, youth groups, conferences, newspapers, and open forums.

Dates: July and August. Size: Five to each team. Apply: Commission on World Peace, 740 Rush St., Chicago, Ill. METH

New England, Middle Atlantic, North Central, Middle West, West Coast—Students wanting to help educate for peace will work in communities in these areas using all types of educational methods.

Dates: East of the Rockies—June 20-August 15; West Coast—June 29-August 20.

Size: Three to five in a group. Cost: \$90. Scholarships available. AFSC

Or, if you feel you are able to take something

life! See Sam Barefield's article in this issue. Watkins Glen, N.Y., and Lookout Mtn., Colo.—

This is a person- and experience-centered plan which requires active participation in common living, thinking, and doing. It should enable the participant to see himself in a new perspective. Date: June 11-July 16 (Eastern unit); July 18-August 29 (Western unit). Cost: \$75, approximately. Write: DeWitt C. Baldwin, Rm. 1617, W. 23rd St., New York, N.Y.

If it comes to a point where you have to work for money this summer, give yourself a Labor Day week end to remember.

New York, Philadelphia, and Chicago—Labor Day week-end camps sponsored by the National Federation of Temple Youth. Religious and educational in character.

Write: Samuel Cook, 4 W. Sixth St., Cincinnati, Ohio.

Other week-end camps will be scattered through the summer. Keep in touch with the sponsors for future plans.

Philadelphia, Pa., Chicago, Ill., Hartford Conn.—Students and adults will come together to rehabilitate needy sections of those cities. AFSC Chicago, Ill.—Rehabilitation of needy sections of city. BAPT

Or if you have always wanted to be a "Sea-going Cowboy" you'd better work fast.

Heifer relief project—This work will be continued although it will be on a much reduced scale. Project consists of men caring for cattle and horses being taken to Europe.

Date: Sailings indefinite. Write or wire: Robert Zigler, Cattle Boat Office, New Windsor, Md. BSC

If you hear a lone wolf call, there are volunteer jobs for individuals with the following



Photo by Carlton Emmons

Pardon, That's My Caravan Comin'

WILLIAM RICHARD SCHISLER

HAVE YOU EVER BEEN to an old-fashioned testimonial meeting? Something along that line happens every time a caravaning crowd gets together. They seem to agree that there's nothing quite like it this side of the moon. Ann Huguen said she "just hated to have to stop caravaning last summer. If caravaning were a career, I would be one of the first to become a full-time caravanner." Robert Secrist speaks more seriously. "The opportunity for service, the chance to gain experience in leadership, the privilege of teaching and preaching God's message, and the wonderful binding cord of Christian fellowship that were mine

throughout the past summer are things I can never repay or forget." Harold C. Austin must really have done *some* caravaning! "It is the most wonderful thing I ever did," he says. "I had been told that 'there is nothing in all the world like caravaning.' I can say it now, too, with double exclamation points!!"

The purpose of a caravan is to help revitalize and strengthen the youth program of the local church and community, and to give a clearer vision of the Christian's responsibility in every phase of life. A typical caravan consists of two young men, two young women, and a counselor, all carefully selected. The young people

are required to be under twenty-four years of age, and have completed two years of college, or have had equivalent experience.

Though the brain child of a Methodist bishop, caravans are today a project of all the major denominations. This summer should break all precedents in their

number and influence. As someone said, "When a thousand young people or more pay their way to a training center, and give up a summer of relaxation for a summer of hard work for the betterment of churches and communities all over the country, well . . . some very important changes are a borning."

Peace Pipers' Holiday

BETTY MANSFIELD

THE GREAT ADVENTURE—that is what peace caravaners last summer termed their work, and it is what students since 1927 have been experiencing as they went to work on the social frontier of a new world order. During the week at the training institute the sense of adventure is there—in concentrated study of international problems, in energetic discussion of many points of view, in learning techniques for carrying peace education to the public through radio, films, drama, platform speeches, and discussion groups. It is there in meeting fellow-caravaners from all over the country and some from foreign lands, in learning songs and dances which will be part of the international education to be shared during the summer. Above all, it is there when caravaners leave the training institute to travel in groups of three or four to the communities where they will work for the following seven weeks. For peace education is still a pioneering job. There are no broad highways to world peace. A world so organized that peace is possible has yet to be achieved. Down through the centuries men have dreamed of such a world, and some have proposed plans for it. But it still remains for this generation or some future generation to make the dream a reality.

The American Friends Service Committee has sponsored the peace caravan program to give students an opportunity to

share in this pioneering on new social frontiers. Students have helped to carry peace education to hundreds of communities and to many individuals who might otherwise never have been reached by more formal education programs. At the same time, they have acquired training and experience which have made them more effective leaders in their own communities and in the American peace movement. Students volunteer their summer vacations and pay or help to raise the ninety dollar fee to cover their own expenses. They are trained at an Institute of International Relations where lectures by authorities in international politics and economics, the United Nations and world government, are supplemented by study and discussion. Many points of view are presented in the effort to explore all possible means to achievement of the goals of international peace and justice.

From the institute each caravan takes along a kit of reference materials which is used constantly during the summer. Caravaners find that one really learns a subject when he undertakes to teach it to others.

Caravans go to work in communities to which they have been invited by a sponsoring committee made up of leaders of local groups and organizations. The community provides housing, which may be anything from a tent or church basement fitted up with army cots and an old stove, to a room and kitchenette in a YW or YMCA or a whole house lent for the summer while its owners are on vacation. Caravaners do their own cooking and housekeeping. On seven dollars a week per person they budget their buying and allowances for travel and other expenses on the job.

The sponsoring committee secures the first few engagements for the caravaners. One contact leads to another and soon they make their own way. During the first week a survey of the community is made and by the end of the second week an outline of major plans for the rest of the summer is drawn up. The survey takes



caravaners into all corners of town and they learn something of the complex organization and interaction which compose the pattern of a community. Calls on local congressmen and other political, civic, and religious leaders reveal further data on what makes the town tick. Having found the organized groups in town, the caravaners set about securing engagements to speak before as many as possible. Then on to the newspaper offices and consultations with editors about feature articles, cartoons, and forums on some current "hot" subject such as conscription, atomic energy, disarmament, Russia, and relief. County fairs, summer camps and conferences offer further exciting opportunities for reaching large groups with still other education techniques. Songs, dances, and stories often create more sympathy and understanding for people and customs of other countries than many speeches on facts and figures.

About the sixth week of the summer period the caravan stops reaching out to new contacts and tries to consolidate its gains. Local leaders are encouraged to continue study and action projects, and are put in touch with the nearest AFSC area office which can service them with a year-round program of speakers, institutes and literature in the field of international relations.

THE caravaner knows a deep satisfaction as he winds up his work. He has been a link in the long line of caravaners, and all of them together have taken their place in the long, and sometimes pitiful-



ly thin, line of those who saw a vision of a world of brotherhood and peace and worked to make it real. It is hard to describe the peculiar challenge and thrill of this particular type of community service. For at least one period in his life, the student is free to devote his whole energy to a cause about which he is profoundly concerned. All of his thought and action is centered on finding ways of helping to extend the educational and spiritual groundwork on which world peace must be built. He is humbled as he realizes the scope of the task; spurred on as he knows its urgency. He knows heights and depths of the joy of achievement and the sorrow of failure because the work means so much to him. The lethargy and lack of concern and sometimes misunderstanding which he encounters are constant challenges to his persistence, good humor, tact, and resourcefulness. He has no power or position in the community. He must win his way and make others *want* to help him. When one way does not open he must find other ways. When one method of education is not effective, he must have imagination to find another and another. And if nothing seems to break right and the work is slow and difficult, he must learn to keep going. In after years, many caravaners have looked back and realized that this experience was the most significant training they had and stood them in the best stead when the humdrum routine and lethargy of daily living make the small efforts of a few people in a community seem so feeble.

THE secret of how to "keep going" is found by many caravaners in the period of meditation and worship which is the heart of the group life of such a proj-



ect. A silent meeting in which people of every religious background or of none can join is held at the beginning of each day. In silence one finds himself examining his purposes to see if they are in line with the highest that he knows. In the awareness of the common striving on the part of each of the others in the group he is both humbled and strengthened. Here one learns to share concerns and aspirations, and here too differences and conflicts can be brought out in a common search for understanding and for development of the group life and work. Even though it may seem at times that nothing "happens" in this period of worship, one often realizes later on that it *has* made a difference, and that he takes up his daily tasks with new faith and energy and effectiveness because of it. This practice in daily worship and in learning to put one's life under the direction of God is for many the most important aspect of a caravaner's experience. For one must learn to be a

peacemaker within himself if he is to be effective in helping to build a peaceful world order.

There are two other special results of the caravan experience. One is the unique training in the "know-how" of grassroots, individual and group education for peace. So far as we know, there is no other type of project offering this training to students. We hope such projects will develop for they are urgently needed. The other is the effect of the experience of working on a social frontier. A caravaner who has met the hazards, known the discouragements and failures and the achievements of a pioneering job finds self-centered, conservative, "comfortable" living forever dull. He knows that while it is not easy to go a new way, and while he will often be misunderstood as he goes about his work, nevertheless such work alone can satisfy the urge to adventure which everyone knows once he has seen the vision of the world as it might be.

I'd Walk a Mile for Lisle

SAM BAREFIELD

IF ANYONE HAD TOLD ME when I was making my plans to attend Lisle Fellowship last summer, that I didn't know what I was getting into, I would have thought he was crazy. Conferences, summer service, all of these organizations, I figured, are pretty much the same. And perhaps if you had read the following paragraph from May 1946 *motive* as I did, then you too might have been expecting an interesting but hardly greatly amazing summer:

Lisle Fellowship groups meet for a first week of orientation and to plan and prepare for the five weeks to follow. Then the group breaks up into teams which go to live in diverse kinds of communities. The daily program of free discussions and lectures of this diverse group is balanced and enriched by the practical everyday living problems encountered in the communities. Living is cooperative. Lisle is a person and experience centered plan which requires active participation in common living, thinking, and doing, enabling the person to see himself in true perspective. Groups are limited to fifty people. Cost to each student is what he is able to contribute to a common fund. There is no "average" contribution—each honestly gives according to his resources. . . .

I had been at Lisle for several weeks when I began to realize that I was in the midst of a very significant group. I knew that I was beginning to change some of my basic attitudes and it was a good feeling! Everything that I had read in that paragraph in *motive* was now true, and it had meaning for me, because I was a member of the Lisle community and not just a college senior looking

around for a pleasant way to spend my summer. I found out that I was not alone in misjudging the importance and the purpose of the Fellowship; other students came, as I did, expecting a summer of interesting social work with various groups. All of us, though, found in the Lisle Fellowship *a way of living*.

Each Lisle group is really a miniature world community in which are found students from many nationalities, races, and faiths. In a typical summer group there might be Buddhists, Mohammedans, Christians, and Jews. From the very first, however, faith and race and nationality are forgotten in favor of personality, and the group of such diverse persons soon becomes a community in the truest sense of the word. In the common problems of all a strong foundation is discovered, and the six weeks are spent in building understanding, friendship, and love upon that common base.

There is the problem, for instance, of simple existence. Food must be prepared, the dwelling must be cleaned, the clothes washed and ironed. With the whole group voluntarily working at these tasks, they become significant; and the community becomes stronger through the common interest and labor expended. The discussions held at various times of the day are free, frank, and vital. They are not always concerning controversial, world-moving subjects, but usually deal with such matters as child care, personal and group relationships and responsibilities, the growth of personality, counseling, and

other issues which arise from the life of the group. Even the financial plan is an integral part of this cooperative living. Each student contributes what he is able to give, and this is placed in a common fund to which former Fellowshipers have also contributed.

THE atmosphere at the community center is one of absolute freedom and good will. Mistakes are not overlooked, but neither are they condemned; for the Lisle Fellowship is a way of life in which each member is responsible for the development and welfare of the group and of each individual. There is a desire to help and a willingness to be helped. Criticism is made in a spirit of love by the students as well as the leaders and the persons in the communities which are visited.

But the Lisle Fellowship is not a self-contained group, for each Lisle community relates itself to other communities in various ways by visiting those communities. After the first week, all of which is spent at the community center, four days out of seven are spent in surrounding communities, when the Lislers go out in teams made up of three or more students and stay in the homes of members of the community. The membership of the teams changes from week to week. There is no one special type of work done by all the teams, for the purpose of the team is to enter into the life of a community and help in any ways possible. Some teams will help with disaster work, visiting families whose homes have been flooded, for instance; others will work with the local church in a town, teaching in vacation church schools, leading recreation, or working with the youth in other ways. One team usually presents forums at the summer session of a teacher's college. There are other specific jobs which are done, and the work accomplished is an important part of the Lisle experience. However, the core of the team's activity is not found in the amount of work which is completed. The real success of a deputation is found in the quality of the personal and group relationships which have come as a result of the team's visit. No emphasis is made on what the team has come to do. Nor do the members of the group merely expect to learn from their hosts. Instead, every effort is made to enter into the life of the community and the individual homes, putting into practice the principles discovered at the Lisle center—helping wash dishes after the church supper, making up beds in the home. In such small, personal tasks, the Lisler finds the deepest significance.

I have not mentioned, as such, one of the main purposes of the Lisle Fellowship: "growing in the understanding of world living." In such a miniature world com-



Students in this deputation team were born in Chile, China, Burma, Uruguay, and the United States.

munity, the group comes to realize the necessity for brotherhood and the absolute folly of national and racial and religious hatreds. This emphasis does not develop in the usual way—that is, a realization that Japanese and Chinese and Americans and Germans and Jews must live together. Instead, the conviction is developed that *persons* must live together, must become part of the world community, forgetting all differences and limitations due to race or color or belief. Living is not international or interracial or interfaith but is on a supra-national and supra-racial and supra-faith level.

The "spirit of Lisle" is not of a mere six weeks' duration; its very nature demands that the students who begin to live the fellowship method at the summer units continue to live in the same spirit in whatever situations they find themselves.

One Lisler had never been on very pleasant terms with her family. Her mother had died some time before she came to Lisle, and she could not get along very well with her father and brother, feeling that she had nothing in common with either one of them. After having lived in the Fellowship for six weeks, she says that she came to realize that it was her responsibility to find common interests and to do all possible to make family life meaningful to all three members of her family.

Many students have discovered in their Lisle experience the best method of work in the mission field: a simple living in the

community and helping in any way possible. One student wrote after his experience at the Fellowship, "This concept of the Christian attitude toward people makes me think of mission work now as simply living and working as a Christian in a land where Christianity is not generally practiced, which includes America."

Another of the Lislers has summed up what the Lisle way of living means to him every day: "Life since Lisle?—dull at times, I've wanted to think so, but I've never really been able to say so and mean it. For no matter what kind of a situation I'm in I always find that my reaction, if it be one of unqualified love, makes a momentous experience out of what might have been nothing more than a situation. What is there to do in these days of hatred? The only thing to do (and always the wisest thing, it seems) is to follow the method which Jesus himself used: the fellowship method—the method which thrilled us so at Lisle last summer. A simple love—a simple, active, *creative* love can do wonders, and that is where I am placing my hope. I cannot hate all of the hatred out of the world, nor fight away all of the violence, but I can use my mind to find fruitful, tactful, and kind ways of undermining those things, even though those ways be slow—and through it all, I can remember that what we're doing is a part of a greater purpose which has been trying to realize itself for centuries, so far unsuccessfully. So long as we remember that we can keep our love at work."



Construction work in this Negro neighborhood in Philadelphia gives this AFSC summer worker a chance to improve racial relationships in this housing area.

Annie, Get Your Hammer

EDWARD R. MILLER

THE VERY ESSENCE of democracy is freedom and equality for all its members. No democracy can long exist which denies these two basic items to its citizens, whether in its educational, economic, social, or religious aspect. Yet each day there is before us, in word and deed, an accumulating pile of evidence that in the United States such discriminations take place against a large number of our fellowmen. When one counts in "Jews," the total exceeds twenty millions, or about one out of seven persons. In other words, every seventh person you or I meet on the street has some part of his freedom or equality denied him because of his skin color, his religion, his physical characteristics, the nationality of his parents or his own, or the language he speaks. These things are denied this large body of our fellow citizens not because of inability, but because of superficial judgments that grow out of fear and

weakness on the part of a so-called "white" race.

But what has this to do with work service projects, such as work camps, weekend work camps, work seminars, and the like? First of all: *Work projects provide a badly needed instrument for living and working with members of minorities or segregated groups.* With all of our miraculous modes of twentieth-century transportation, gigantic cities, mastery of communication (such that within four minutes the entire world knew of Roosevelt's death) the life of the individual has become increasingly circumscribed. Each of us knows only those people he wants to know, or who can help him; he works only with those who are congenial; he goes to schools that cater only to his economic class; he travels in private vehicles, or at best with his economic caste (by Pullman or air); he eats with his "kind"; and he patronizes the stores that

serve "white" or "gentile trade only."

Factual studies show that increasingly on the professional and higher economic levels, there is a lack of cultural interchange between the "whites" and the groups of marked citizens. The bridge-playing lady knows about Negroes from the woman who washes her dishes. The businessman knows about Mexicans from his gardener, or at best through his foreman's opinion of them.

The work camps provide an excellent opportunity to work with members of other racial groups as part of the camp family, or in the minority community, and with them, to try to solve their problems. Too much of our social work procedures, and almost all of our relief and charity have "done things for" such people. It is only as one works alongside of them that one discovers them to be also sons and daughters of God. This instrument of fellowship is badly needed, and it isn't till one digs ditches, paints school houses, builds community centers, as a member of a mixed group (sharing also the tasks of group living, worshiping, and thinking together) that one really becomes alive to the true nature of the segregation carried out against our "second class" citizens, or the vast areas of similarity that mark us all as children of God.

When the frontier life closed in America, there ended one of the best common levelers, or democratizers of life. Mutuality was essential there for basic existence. But that tool for equalization is no longer available. The tool of work camps is useful now because it throws us together on the frontiers of social and religious problems where we rediscover the dignity and worth of all human personality.

The second reason one mentions work service projects in the same breath with the disease of segregation, is that *these work camps offer one of the few opportunities for doing something about the problem.* Many of you have already discussed such subjects until your jaws are tired; many of you have signed petitions, sent letters and voted for the right official till your pens are dry and your tongues are worn out licking stamps—and still nothing happens. De Huszar, in his *Practical Applications of Democracy*, calls these "talk" and "consent" democracy.



What is needed is "do" democracy. Work camps provide such "doing." (Please don't confuse doing with more talking, and for heaven's sake don't forget that doing is based on intelligent discussion and thinking.)

WORK camps provide the door for action in that they take you and me out of our comfortable, middle class homes, with waxed floors, and set us down in the midst of the actual people who are the recipients of all manner of segregation and lack of opportunity. We see, smell, taste, feel, hear the privations, the jibes, the slights, the insults that bear upon our fellow citizens, all day and every day. One can't be calm about segregated eating places when his camp can't get a decent meal because two of the campers are "Negro"; or content about Jim Crow transportation when his friends say good-bye at the railroad train door. A turn at painting in a southside Chicago slum dwelling—where one finds out the rent charges, sees the restrictive covenant at work, the disease and filth present because of city officials' neglect raises one's blood pressure for probably the first time.

But more than the firsthand knowledge the work camp gives (and much could be said about the secondhand knowledge that each of us sports in the name of "erudition") is the actual activity of doing something about poor schools, inadequate community services, health clinics, sanitation facilities. The rank individualism that our so-called freedom has encouraged has resulted in civic irresponsibility. To take a turn at remedying such irresponsible action is both enlightening and strengthening.¹

And it is this need for a little intestinal fortitude that leads me to the third value of the work camps. *Work groups are religious communities.* They must be religious communities, for it is only in the sight of God that all people are equal. Further, it is only out of the teachings of Jesus that the moral dynamite is provided for "doing unto others as ye would that they do unto you." The principle of the sonship of all people before God is constantly being fortified by knowledge that is scientifically proved by anthropologists, biologists, sociologists, and psychologists. That doesn't make the ideas any the less religious. That only gives them added weight and importance.

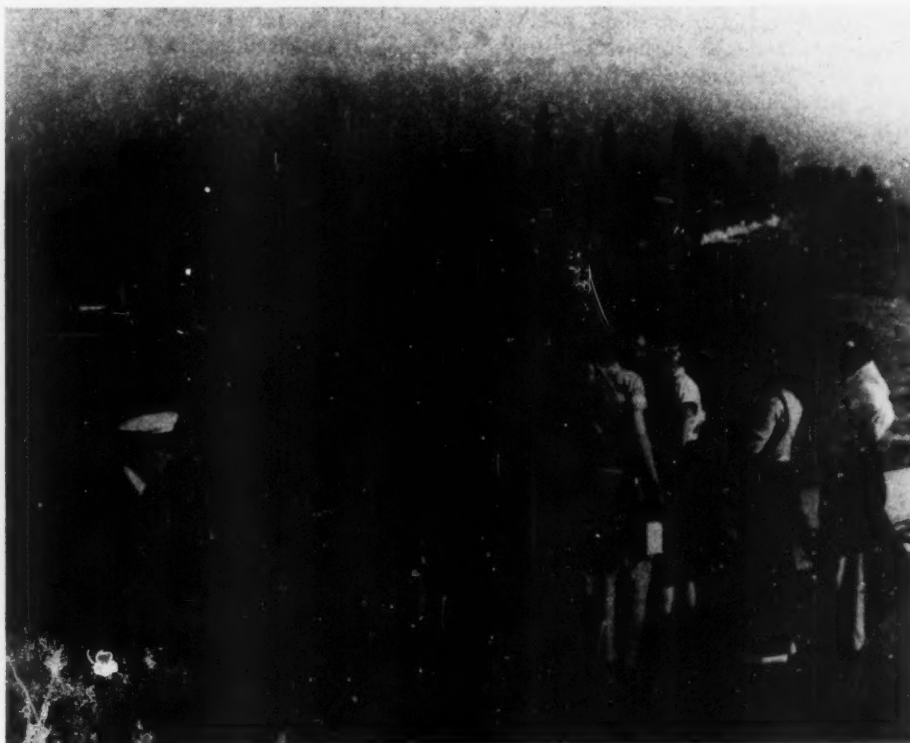
It is each one of us who belongs to a Christian church who can remedy this situation. Not by violence, not by mass picketing, not by counter-hatreds, but the problem is solved by standing firmly for the right in cases of segregation.

¹ Several incidents in Buell Gallagher's, *Portrait of a Pilgrim*, illustrate what I mean. An ultimatum from an Iowa college president, standing for the right of Japanese-Americans to come to school there is also the idea. Gallagher's *Color and Conscience*, Harper and Brothers, 1946, should also be read.

Some reader of this article who lives in Detroit is destined to be a doctor—see to it that your practice is mixed, that your fellow Negro doctors get admitted to medical organizations, and can practice in hospitals. Some reader in Iowa will be a member of a businessman's club—see to it that Jewish and Negro professional and businessmen are included. Someone in California will be a school principal—you've an obligation to get the best teachers for your school, and they may

happen to be Negro or Japanese or Mexican.

These things, as the boys say, "will take guts." Your religion will give you the strength. Religion in action in work camps is the best way I know of to build up the conscience, the habit, the muscles to see that all men and women, who are all equal in the sight of God, have freedom and equality in this democracy of ours.



One hundred hostelers on their way to Europe to repair war-damaged hostels bid good-bye to New York City.

On a Bicycle Built for Toottoocour---ing

EVELYN WAKEFIELD

THERE WAS MAGIC in those words—"Europe at Last." Trip bulletins (ten of them) sent out last spring from the American Youth Hostels Headquarters in Northfield, Massachusetts, began that way—"Europe at Last . . . Europe at Last . . . Europe at Last . . ." Visions of crumbling castles, magnificent cathedrals, Alpine mountains, bombed hostels to be repaired, windmills and wooden shoes rose before the eyes. Harassed students (reading their bulletins on the way to final exams and comprehensives) learned that the S. S. Ernie Pyle was sailing next week—before graduation! Oh dear, what will mother think? "Dear Northfield: I can't possibly make it next week, but I *have* to go on that trip!" Northfield, undaunt-

ed, kept sending the bulletins. "Europe at Last."

Finally the sailing date was fixed, and Friday, June 14, the group gathered confusedly in the Bank Street School, New York City. The place was a mass of sleeping bags, rubber boots, passports—"visaed and un-visaed," typhoid serums—two shots to go—, nails, panes of glass ("Where can I put this big one?"), gallons of paint, cans of fish, sugar, bicycles, candy, saddlebags ("But they're so *small!*"), and people. One hundred eager fellows and girls, more girls than fellows, stood in ten different lines, checking in. Towards evening, when things had calmed down a little, Monroe and Isabel Smith, founders and national directors of hos-

teling in America, came in to say a few words. They looked weary but happy. Yes, there was going to be a 1946 trip to Europe. "Europe at Last." But the S. S. *Ernie Pyle* would not sail until Monday.

Actually the *Ernie Pyle* did not toot good-bye to waving papas and mamas until late Tuesday afternoon, but one hundred fellows and girls, especially the girls, were lucky to sail then; at the last minute, the shipping authorities had raised an eyebrow and shaken their heads. "Girls? But there are no accommodations for girls. This is a troop ship." But Monroe talked and the authorities listened; temporary bulkheads were erected in the hold, partitioning off the girls' bunks; and the *Ernie Pyle* sailed, as the dinner gong sounded, right past the Statue of Liberty.

Well, there will never be another trip quite like "Europe at Last," A.Y.H. working hostel trip to Europe, 1946. The *Ernie Pyle* "experience" was a trip in itself—an unforgettable prelude to an unforgettable summer. One hundred A.Y.H.'ers took over the ship—danced on her hatch-covers, slept in her empty gun turrets, sang in the hold, made friends with passengers and crew. Perhaps the most interesting part of the trip was their contact with some twenty-five deportees who shared their mess hall and recreation rooms. The deportees were young French and Spanish boys, political refugees, malcontents, stowaways, petty thieves, who were being shipped back to France. They joined in the singing and dancing, and talked, in their various languages, giving young Americans their first real insight into the human problems of political unrest and international cruelties.

For ten days the sun beat down from an almost cloudless sky on a calm, brilliantly blue sea. Little by little, one hundred

individuals began to realize their group responsibility, and to learn some of the techniques and philosophies of successful group hosteling and group work. Every morning each group of ten met with a different especially qualified leader—Mary Chase, folk-dancing; Tal Heibert, community relations; Martha Hoagland, French; Dr. Franco Serrato, first aid; Ann Armstrong, pack-packing; Carol Nieland, singing; Dorothy Plaisted, dramatics and party-planning; Bill Bliss, bicycle care and repair; Eleanor and Sven Carlsson, morale. When the A.Y.H. working party, Europe 1946, reached the badly bombed, beautiful old city of Antwerp, all one hundred were ready to go to work.

"Europe at Last" bulletins described and explained the trip as follows:

An important International Youth Hostel Committee Meeting was held in Paris, February 3-5. Following this the national director for our own association (Monroe Smith) spent the entire month traveling in Europe, meeting with the heads of various Youth Hostel Associations. He has returned with letters of urgent request from their ministers of education asking that the A.Y.H. send over working groups this summer to help in the re-establishment of certain bombed hostels. As a result of these conferences it is expected that one hundred hostellers will travel to Europe the latter part of June, sailing from New York and returning early in September. This group will carry dehydrated food, sleeping bags, and equipment so as to be prepared to meet their own living needs and from start to finish to be an asset to the people and countries visited. Every hosteller will take his own bicycle, covering as much of the trip from country to country as possible by bike.

Upon arrival, one third of the group will bicycle to a point along the North Sea where, under the guidance of a Dutch engineer, they will put up a building to accommodate one hundred hostellers and repair the youth hostel farmhouse. One-third of the party will stay there; the rest will continue to Luxembourg, where the second third will work on the damaged thousand-year-old castle of Ansembourg. The third group will continue to the French Alps for similar work on a mountain hostel. At the end of two weeks the group will rotate on into the next country and similarly, two weeks later, to the third. Thus, at the end of the summer each American hosteller will have spent two weeks working side by side with foreign hostellers in each of three countries.

Everyone was eager to begin. What was the repair work to be done? What did the castle look like? Would they get to Paris? How about the biking? And what was Europe really like, anyway? For a large majority of the group this was the first look at Europe.

The first question to be answered was that about biking. It was a weary group of hostellers who fell off their bicycles at the end of the first day of biking—Antwerp to Brussels. All hundred finally made it, although some not until the next morning. Trouble and more trouble—flat tires, broken spokes, spilled duffle—but



mainly too much baggage. Too much baggage bent wheels, broke baggage racks, strained unaccustomed muscles. A weekend reorganization respite at the hostel in Brussels, although a chafing delay, put everyone back on the road again in much better traveling shape—lighter packs, repaired bicycles, seats up a little higher, packs more securely strapped, better balanced weight.

The welcome of the hostellers at the Brussels hostel, the kindness and friendliness of people all along the way was indeed a cheering and inspiring experience. It would have been good to stay in Belgium working on a damaged Belgian hostel, but the itineraries of the three groups had been planned, and the Hostel Associations of France, Holland, and Luxembourg were waiting.

The group scheduled to work first in Holland left very early Monday morning, July 1, by bicycle for Bergen-op-Zoom, a journey of about eighty kilometers—back over the road to Antwerp and on north across the border into Holland. The second division started off on their bicycles for Ansembourg Castle. The third group stayed over another day in Brussels and boarded the train for Luxembourg City, on the way to Paris and three separate destinations in France early the next morning. The three groups were on their way; "Europe at Last" was a reality.

Each group, each individual, in fact, lived different experiences during the course of the summer. Some had glorious biking through Belgium; others were caught between rain storms and broken axles. Some had time for side trips into Switzerland. Part of the group stayed over for an extra three weeks in England and Scotland to attend the International Youth Hostel Conference at Loch Lomond Youth Hostel; and some were able to see a bit of Ireland before sailing for home. Some found jobs and are still abroad. "Best summer I ever had in my life" sums up at least a majority opinion.



American student helping French student saw wood for rebuilding of hostel near Mosset, France.

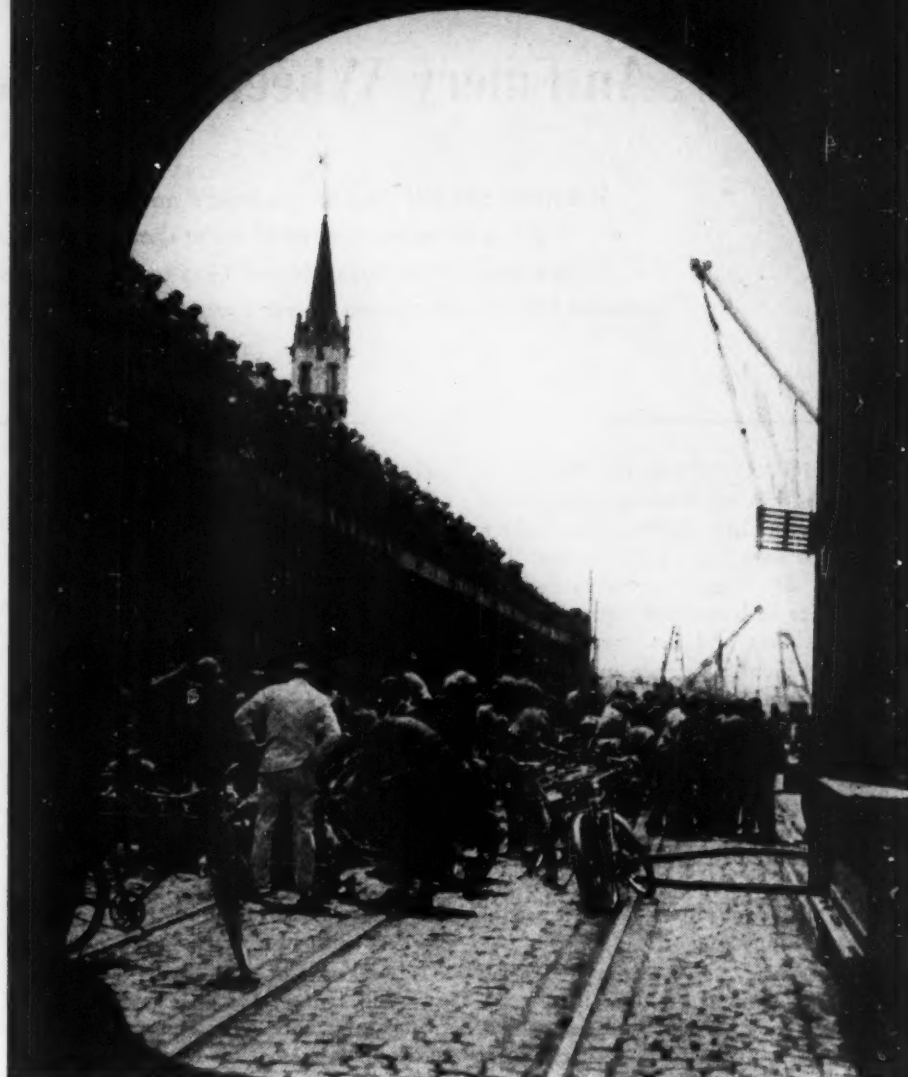
ALTHOUGH all of the groups had different working experiences in France, all found a common meeting ground in Paris. All one hundred Americans were not there at the same time, but they found the same warm-hearted, open-handed welcome, friendliness, camaraderie in the French youth hostellers, who showed them Paris, and in the case of the first contingent, entertained them in their homes. Paris on Bastille Day, a swim in the Seine, the Metro, the camping ground at Rue Barbet de Jouey, the great and familiar landmarks of a famous city—Arc de Triomphe, Notre Dame, Champs Elysees, Rue de la Paix, Place de la Concorde, the Louvre, the fireworks at Montmartre, dancing in the streets, biking from Gare de Luxembourg to Gare du Nord, tea with Madame Schaiparelli. These are memories that will never be forgotten.

Experiences in Holland were more uniform. Two groups worked to repair the farm hostel building at Bergen-op-Zoom, a town ravaged by Canadian and German troops fighting their way through Holland. The third group, the work at Bergen-op-Zoom having been completed, went to Nijmegen for their two weeks' project. While in Holland the Americans learned to appreciate the suffering of the Netherlands when for the first time in her history modern warfare came—leaving behind it an impoverished people, broken dykes and flooded lowlands, bombed bridges and ruined railways.

In addition to the work at Bergen-op-Zoom, there were opportunities for getting to know Holland and her people. Everywhere the Americans who had come to help found themselves being helped and entertained. One fishing-boat captain in Bergen-op-Zoom took the groups on an all day pleasure fishing trip. He felt that America had done so much for the Netherlands that he wanted to do something for Americans in return.

The climax of the trip to the Netherlands was the week-end trip to Rotterdam, Amsterdam and the Hague given all groups by the Dutch Youth Hostel Association. The trip was most interesting—two days of riding across Holland in an open truck, trucks serving in lieu of the bombed-out railway system, a night in a Dutch youth hostel—a real castle with a moat, and an hour boat trip through the picturesque canals of Amsterdam.

It was hard to say good-bye to a country and its people after only two short weeks, but there was always another project to move to—then, finally, home. The third project was Ansembourg Castle, near Luxembourg City. Memories of Ansembourg will be less concerned with how much whitewash went on the walls and how much cement, than with the atmosphere, the absolute fairy-tale quality of



Before hostellers get really started, it is necessary to do some bike rehabilitating. Supplies and equipment are pared down and bikes are repaired. Hundreds of Belgians (see them overlooking the street?) watched the group get ready for their thirty-mile trip from Antwerp to Brussels.

living in a tenth century picture-book castle—complete with bats, mushrooms growing in the floor, and ghosts! The castle was built high on a rocky hill, with a great drop on three sides and a thick wood on the other. There were no modern conveniences. The water was at the base of the hill, about half a mile away. The fellows brought it up in a cart they rigged with their bicycle wheels. Near the water supply was a stream and waterfall—a beautiful, secluded place, for washing and swimming. The cooking—for a crowd of thirty—was done in an enormous kitchen with a vaulted ceiling—a fireplace filling one end of the room.

The Countess of Ansembourg, who lives in the "new" sixteenth century chateau nearby, and the Honorable Platt Waller, American Minister to Luxembourg, called on the groups at the castle and drank cocoa with them in the evening. The Countess was charming—hospitable, and invited the groups to visit the chateau. She told about the German occupation and her internment, with her

husband and two children, in Germany. A small country, Luxembourg has its full share of historic interest and beauty.

A fitting close to the summer was attending the IYH Conference at Loch Lomond. One person said, "The spirit of comradeship, unity, forgiveness, deep understanding, and courage to look forward, was all found in the night we, from twenty-four countries and of all religions, gathered together in the Loch Lomond Youth Hostel."

motive is indebted to Jean Atwell Sweitzer for her planning and guidance in the preparation of this whole section of the magazine dealing with summer activities. Robert Tesdell has also given extravagant time and labor in the preparation of this directory. For a fuller listing of projects, for more detailed and up-to-the-minute information, send five cents to Robert Tesdell, The Interdenominational Commission on Youth Service, 203 N. Wabash Ave., Chicago 1, Ill., for the pamphlet "Invest Your Summer."

An Emery Wheel to Sharpen Tools

We need not tell God of the needs and injustices in the world.

He is far more aware of them than we will ever be.

*Sincere prayer does not ask God to change and ease life,
because he has not chosen to work without the help of men and women.*

MABEL E. SWIFT

PERHAPS NO PHASE OF PRAYER and relationship to God demands more serious questioning and understanding than do our so-called social prayers. The knowledge of strife, misunderstanding, and injustice so baffles our thoughts that we feel helpless and inadequate in the situations which daily arise in the world about us. Some of us have seen people whom we love caught in the meshes of an apparently insoluble situation. Or, if this has not been our lot, we glance at the headlines of the papers concerning such problems and say, "That does not affect me" and pass it by. If, however, members of our family, or friends, are involved, the problem becomes personal and of vast importance.

Here lies the very secret of social prayers. We cannot presume merely to tell God of the need and injustice which are far more painful to him than to us, and of which he is far more aware than we can ever be. Our belief in a father God means that each one touched and hurt by social injustice is a child of God. Prayer for those weighted down by intolerable working conditions, for those living in congested and dangerous communities, for those fighting a losing battle with poverty and disease, is more costly and more involved than merely mentioning them in prayer and, having "committed them to the care of a heavenly Father," going on our way. The Christian is justified in thus leaving his own problems and sorrows in the hands of God: but not so the problems and sorrows of others! This form of prayer means linking ourselves with God and with whatever may be his plan or purpose for the alleviation of oppression and need. It means understanding the causes back of these problems. It means a fearless examination of our own part in the social wrong and a sincere attempt to accept our share in the bettering or the cure of the evil.

All prayer should result in lives of service and self-dedication. Because social prayers demand more of this response than many others, they are not as frequent, and possibly may even lack sincerity. This

problem is by no means new. As we think of our prayers for the needy or for those in distress, it would be well for us thoughtfully to apply these words of James 2:15-16 to the spirit of such prayers:

If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit?

Sincere prayer cannot merely petition God to change and to ease life. He has not chosen to work without the aid of men and women. To them he has given the honor and privilege of becoming co-workers with him.

If we know of a family in a desperate situation, if boys and girls in a club come from inadequate and almost unbearable environments, so that temptations make right living a stern and unrelenting struggle, if we care for them in loving anxiety, we will pray for them. But our prayers will mean that we put our lives beside theirs; we will put forth every effort to help them; we will seek the co-operation of others, and we will not fail to make the situation a matter of prayer. If we care enough, we cannot help but ask for divine wisdom for ourselves and for those in need. For ourselves that we may see more clearly what we may do: for them that they may be aware of both human and divine sustenance and relief. We will not leave them alone, but will love and sustain them in the countless

ways in which only sincere love may discover and use.

This is but one illustration of that which is involved in social prayers. When these include large areas of life such as peace, labor, and housing, the same steps are essential though they may take on a different form. Effective social prayer in any realm requires the same steps: first-hand knowledge, a real love and interest, doing all we can, and linking ourselves with human and divine forces working towards these same ends.

What is God's part in this apparently human and social endeavor? Is he needed? I may carry flowers to a sick friend, but this does not exclude the need of a physician. Because a mother is able to teach her child to read, she does not keep him from school. There are certain outward things which we may achieve, but not those which bring the fullest and most satisfying results. Two definite results should be the outcome of social prayer. Divine power and aid come to the one who seeks them. Through a consciousness of God, we permit his purpose and spirit to work through us: we think his thoughts after him, and we have broadened our view of the problem. We have been able to understand the need because we have looked at it from God's standpoint. Divine strength and wisdom have given us a clearer idea of our share and responsibility in bringing about the desired outcome. In prayer, channels have been opened through which the power of God may flow into needy places. We ourselves may become those channels, or in his own way God may use our prayers as a means of bringing relief to the need and suffering of others. Such is not for us to know. Our responsibility is to be willing to become co-workers with God. "God bless the needy" means only "Open our hearts to the real need." "Fill us with love for those in trouble." "Make us channels through which there may flow wise and sufficient help."

Apply these prayers to a specific problem, and then social prayers are justified; then are they of value; then does the

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Profound and Calm Like Waters Deep and Still

Simplicity is slippery, and words slide from its surface like drops of water from a glass. Brother Lawrence was all simplicity. One might as well try to write a character sketch of an angel as to describe him, and yet . . .

ANNA PAUL

EVERY WRITER ABOUT the human personality soon discovers that the more problematic a subject's career and the more complex his nature the easier he is to write about, for puzzles offer pegs to hang phrases on. Simplicity, on the other hand, is slippery, and words slide from its surface like water drops from glass. Brother Lawrence is a subject of this latter sort. One might as well try to write the character sketch of an angel as to describe him, and his style is just as baffling to the critic. It is as hard to look at steadily as a pane of good glass; perception keeps slipping through to what is on the other side. Perhaps this quality of elusiveness accounts for the fact that little has been written about him. That no English version of his tiny classic of the personal religious life is currently in print is more likely due to the paper shortage than to any drop in the general esteem, but it is a regrettable circumstance that should be corrected.

By birth and baptism Brother Lawrence was Nicholas Herman of Lorraine. He lived out the first fifty years of his life in the business of growing up, doing duty as a foot soldier, and then acting as a domestic servant. The change in occupation may have been occasioned by a combat wound, for we learn at a later period of his life that he was clumsily lame. Though literate he was obviously without much learning; and though intelligent and clear-sighted, not an intellectual. He seems not to have been affected by the clash of conflicting ideas that made of western Europe in the seventeenth century a religio-political battleground. You will soon notice that his acceptance of an authoritative church and its sacramental salvation, though obedient enough, appears casual and of secondary concern. But if you read into that circumstance hints that the Protestant ferment was at work in him, you are probably seeing something invisible to Brother Lawrence himself.

At the age of fifty, then, when most men have called some sort of truce with their limitations, this "great awkward fellow," as he described himself, knocked at the gate of the Carmelite Friars in Paris and asked to be admitted as a lay

brother. He wanted, he said, "to be made to smart for his faults." Willard Sperry has suggested that he must have realized dimly that his lack of physical co-ordination had a mental origin, and that he was seeking the re-integration that comes from spiritual harmony.

He asked for, and of course got, the job he disliked most—cooking and scrubbing in the kitchen. He also asked for and got, more surprisingly, the privilege of ignoring all but the minimum devotional routine of the house that he might arrive at peace of mind in his own way. The result of all this is that his life has little monastic flavor. It was circumscribed, of course, but only a trifle more so than any charwoman's or kitchen boy's. Little by little, with the dogged patience and loving devotion of the practical mystic, he turned his kitchen into a shrine and his work into prayer, so that at last God became real to him. And that, whether you like to hear it said or not, is a fairly uncommon achievement. Thirty years later he could write: "I no longer see, I know."

When he died in 1691, at the age of eighty, he left behind, unknowingly, a literary legacy of some hundred pages explaining his way of being religious. Only half of these pages are commonly available. They comprise four reported conversations with Cardinal de Noailles, who sponsored their publication, and sixteen letters to various correspondents. These pieces are usually titled with a favorite phrase of Brother Lawrence's, *The Practice of the Presence of God*, a term now part of the religious vocabulary of millions of people who never heard of its originator.

And what will be your reward for an

hour spent with these hundred pages, or even a half-hour with the fifty? First of all, the cheering spectacle of an authentic individuality—self-secure, self-justified, yet without a trace of selfishness or assertiveness—serenely pursuing its private path to truth in the very citadel of conformity, and working out its own effective discipline from the inside. People as painfully aware of their faults as Brother Lawrence attempt to get free of themselves by futile and anguished efforts to deny their own peculiarities. Some instinctive wisdom taught Brother Lawrence to accept his own oddity, transfigure it, and use it, instead of trying to root it out or let it drive him from the church. The latter might easily have happened, for his idiosyncrasy was a complete inability to thrive on ritual or religious discipline.

And this in a Roman Catholic culture and within the walls of a monastic institution! He even went so far as to decline to choose for himself a spiritual adviser. Calmly, and without the slightest strut of spiritual arrogance, he explained why: "I had no occasion to take counsel with anybody about my soul." That he won his right to get free of himself by being himself will rejoice the many like him. For there must be many: persons who belong to some branch of Christendom, support its program, accept in some degree its discipline, and participate in its prescribed worship, while actually deriving more real help from private devices of their own. For such faintly unchurchly churchmen Brother Lawrence is a brother indeed. They will neither laugh nor be shocked when he tells them that even in the middle of a church service it is sometimes necessary to turn aside to worship God, "to touch him, as it were, by stealth."

At every turn you will also encounter unaffected common sense. For his first four years with the Carmelites Brother Lawrence had been tormented by an obsession widespread among both Roman Catholics and Calvinists of the seventeenth century that he was a lost soul. How he got rid of such nonsense is refreshing to read. Just as he refused to worry about the future, he did not allow

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Windows to See In to See Out

PAUL F. DOUGLASS

THE magic window to the world is now in place. A young industry which is already a giant is now ushering a communications revolution into your life. Another way of saying it is: television is here.

Scientific genius has perfected the simultaneous telecasting and reception of pictured action and interpretative sound. The result is a "show" effective beyond present comprehension in influencing human behavior.

To American industry television opens tremendous new markets; to American youth it promises venturesome careers in science as well as in a new kind of program business.

The video audience which the new industry must serve is growing rapidly. In 1947 spring it will be 350,000, by Christmas 1,200,000. By 1950 three-fifths of all American homes will have sets with probably a television station in every city over 100,000 population; the audience in four years is expected to grow to 50,000,000.

Such a rapid growth produces demands for personnel. Within five years television will create 300,000 new job opportunities, within a decade 4,500,000.

The careers in the invention, design, and manufacture of television apparatus are open to engineers, mechanics, and business men, but program production requires much more manpower when compared with radio. The radio studio calls for actors, a production man, and an announcer, but television demands in addition a minimum of three cameramen in the studio, an engineer to handle lighting effects, another to work the microphone boom, one or two men to set scenery, and two or three additional engineers in the control room to keep the camera image in sharp focus. Among jobs necessary to keep television in operation are these: actors, artists, announcers, cameramen, copywriters, costume designers, directors, electricians, engineers, fashionists, film men, librarians, make-up artists, musicians, photographers, producers, program directors, projectors, property men, public relations men, re-

searchers, salesmen, secretaries, service men, and writers. One of the largest opportunities is going to be for the local television dealer and service man, because the sets in the home for a while are going to take a lot of attention for good installation and maintenance.

As an example of the minimum staff for the operation of a television station, I cite the personnel schedule submitted by one station before the Federal Communications Commission:

	Minimum monthly salary
1 Manager of television operations	\$435
1 Director of special events	435
2 Assistants, special events	217.50 each
1 Producer-director	435
2 Directors	390 each
2 Directors	325 each
1 Director	260
1 Art director	435
1 Production manager (backgrounds, lights, props, and costumes)	325
1 Floor manager	260
4 Cameramen	250 each
2 Boom mike men	250 each
4 Program assistants	175 each
4 Program assistants	155 each
3 Apprentices	130 each
1 Film supervisor-director	260
1 Cameraman (film)	325
1 Assistant cameraman (film)	225
1 Film editor	225
4 Secretaries	130 each
2 Script typists	162.50 each
1 Utilities man (janitor)	130

This minimum studio operation with a staff of forty and a monthly payroll of about \$10,000 for just studio operations means two things: (1) Programs must command advertising by building audiences. (2) Television personnel must know how to put on a show. The annual operation of a television station is big business—probably a third to half a million dollars a year for minimum operations.

Everywhere in television today you hear the cry: "The show's the thing!" Eye appeal, action. Television must be strong enough to compete with domestic distractions—the baby crying, the telephone ringing, the neighbor knocking at the door, the meat burning in the oven.

The show must be good, but so also must be the audio program. If the housewife has to leave the set for a few minutes, the sound must be complete enough in itself to keep the listener up with the viewer.

Now television technique is borrowing from radio, the motion picture, and the stage, combining and arranging the shows, but television will in time develop with its electronic combination of sight with sound a technique which is new and especially adapted to the instrument. That's why people with show imagination have a whole open door to a field which now is led by people mostly under thirty and which is going to need many, many more trained young men and women.

To the writer the television script brings a new medium. The television script is really a combination of a stage play, a scenario, and a radio script all timed and produced under the discipline of the stop watch. No two producers yet agree on what the television script is going to look like. Judy Dupuy for the General Electric Company has dealt with five types of scripts:

1. Public service—indicating the use of slides, film sequences, and dissolves.
2. Children's shows—demonstrating the technique of voice over pantomime and fantasy effects.
3. Original television plays—showing the use of film to inject outdoor scenes into studio-produced dramas.
4. Commercial and drama—introducing from commercial into drama and demonstrating the use of film to establish drama locale.
5. Talk—indicating visual effects—sketches, slides, and films—to give movement and pace in presentation.

THE American University, on the heights above the Potomac in the capital of the nation, will be one of the most important centers of television activity. Station WTVW, of the Evening Star Broadcasting Company, which is affiliated with the American Broadcasting Company, has arranged with the University for cooperative relationships by the exchange of mutual obligations for promoting the public interest in the use of television. Station WTVW is now being erected on the campus. It will transmit in channel number seven at 174-180 mc with 14.25 kw. visual power and 15.2 aural power. The tower will be four hundred feet high and will rise above the tidal basin 543 feet. This commanding height is important because on the high frequency bands used for telecasting, the carrier waves travel in almost a straight line. The effective coverage of a television station is therefore limited to the area within the sight of the station's antenna tower—perhaps to a radius of thirty or forty miles of the transmitter.

The television stations in Washington

Rocking Chair Sadists

LYNDON B. PHIFER

and New York City are connected by coaxial cables, a specially constructed underground wire system to transmit television signals at high video frequencies with relatively low loss of power. Four interconnected backbone routes will be (1) the Atlantic seaboard from New York to Miami via Atlanta; (2) the Southern transcontinental from Atlanta to San Francisco via Dallas and Los Angeles; (3) the Mid-western from Washington to Chicago via Pittsburgh and Cleveland, and (4) the North-South from Chicago to New Orleans via St. Louis and Memphis. The television networks will develop as interconnected systems of these coaxial cable and radio relay channels. Before the year is out, television pictures will be traveling over broad electrical highways millions of cycles wide.

The engineering side of the television stations, the actual operation of the equipment which goes with the frequencies flying from the towers in line-of-sight tangents away from the earth and speeding along the coaxial cable highways from coast to coast, demands a skilled staff. The American University in cooperation with WTVW is also offering courses of study to prepare men for duty.

Yes, television is here! And the advice which the young men in the field are giving is this: get into the industry now on the ground floor—but prepare yourself by education to understand your task and to do your job, because no business was ever so closely related to the public welfare as television—the world window in your home.

LOG OF THE COMMUNICATIONS REVOLUTION

- 1895 First motion picture shown at a public performance.
- 1906 Invention of three-element vacuum tube.
- 1920 First regular radio program transmitted.
- 1933 Perfection of the "Iconoscope" by Vladimir Zworykin and of the scanning tube known as the "image dissector" by Philo Farnsworth.
- 1936 Regular transmission of television programs inaugurated.
- 1939 First commercial television sets marketed to public.
- 1941 First television program sold to commercial sponsor.
- 1946 Coaxial cable opened between Washington and New York.

Note: If readers are vocationally interested in television or radio, or the newly inaugurated "career curriculum" at The American University to prepare students for leadership in these fields, President Douglass and his staff would be glad to answer questions or give information desired.

WHO doesn't like, occasionally, a good mystery show on the radio? Trouble is, in all too many of these shows sadism is gaining the upper hand over the mental phase of trying to unravel the plot and discover "who done it."

I am thinking of one radio show in particular. It will do as a sort of horrible example. It is built around a mythical district attorney and has proved its popularity over a period of years sufficiently to attract big-name advertisers. It started out as a who-done-it thriller. Interest centered in the mystery element. Who fired the fatal shot? Who embezzled the bank's funds? Always there was a missing clue, held out until the last, just after the final commercial, when the district attorney (who is more of a detective than a prosecutor) would tell all about the clue and its bearing upon the plot and how it helped him and his burly assistant and lovely secretary trap the murderer or the racketeer or the thief.

But that wasn't exciting enough, apparently, for today's listening public. It lacked a certain element. That element the obedient script writers and producers of the show have provided. Need it be said that the missing ingredient, now supplied, is plain, unadulterated sadism?

Evidently the bright young men who plan and produce radio shows have concluded that mere mystery does not pack a big enough punch for this day and age. The needed punch is violence, cruelty, sadism in all its primeval viciousness.

So to the plots of this particular series they have added beatings up, bashings in of skulls, stabbings, shootings, women's screams, injured men's groans, throaty gasps of those who pass out—not to mention several other "refinements" calculated to please the sadistic appetites of the dear listening public.

But it's all made right, so they apparently think, by a little preachment at the end of the story, when the criminals are captured and sentenced to the chair or to life imprisonment. That preachment, of course, is, "Crime doesn't pay." Forsooth! Crime doesn't pay! Thus the big broadcasting company rationalizes its policy of pandering to the lowest in-

stincts of man. What crimes are being committed by broadcasters under the threadbare, pious cant that "crime doesn't pay"! There's more than one radio crime show that makes this high-sounding shibboleth a justification of its realistic portrayal of how criminals actually do their dirty work. For instance, there's one of long-standing prominence that has to do with "busting" up gangs of criminals. But that's another story.

In this district-attorney thing the sound-effects men are kept busy these days devising even more realistic simulations of bashed-in skulls, of fists meeting chins, of falling bodies. Lately a new pattern has been developed. Not only must one or more women be conked on the head with a blunt instrument, but at the climax of the show, when the criminals are captured, the attorney's pugnacious young assistant wades in to clean up the gang with bare fists. "Take that—and that—and that!"

So a great broadcasting company, which talks fulsomely about its "public service" and tells how "our advertisers" make possible the fine "sustaining programs our millions of listeners enjoy," gets away with murder. How long will it and other broadcasting outfits be permitted by a decent American public to get away with this? At least their hypocrisy should be exposed. Perhaps a good place to begin is with the Federal Communications Commission at Washington. To be sure, the F.C.C. has no power of censorship—and it shouldn't have. But it does make note of what is going on in commercial radio, and broadcasters are required eventually to give some good and sufficient reasons for renewal of their licenses. For the air belongs to the public.

But perhaps an even better way to get at this vicious type of broadcasting is through the advertising sponsors. Some straight talk, coupled with a vow to use their competitors' products until they quit sponsoring sadism on the air, may turn the trick. The only way to reach some people's morals is through the cash register.

Europe Snowballs Hollywood

MARGARET FRAKES

FROM a number of recent stories in the press, you might not be blamed for expecting Hollywood to send one of those invincible marine detachments left over from one or two of its Pacific war "sagas" to clash in mortal combat with the armed knights who fought so well in Britain's *Henry V*. Such would be the logical outcome of the fighting words being sounded in Hollywood as the result of the British announcement that hereafter she will import only as many films as she is permitted to send to this country. Reduced to unadorned terms, this simply means that Britain has decided she must use the credit built up by the United States loan to buy essential things like food and factory machinery, and that any motion pictures she imports must be paid for in kind. But to Hollywood, who has always flooded the British theaters with highly profitable product, this spells discrimination, snobbishness, and unfair monopoly. Always exaggerating, Hollywood.

Anyone who has read the list of "10 bests" for 1946 as announced by film critics may be pardoned for reading between the lines of these stories at least the hint of a fear on the part of Hollywood thus far no larger than a shadow, but suddenly grown large. The New York film critics, for instance, while voting *The Best Years of Our Lives* top place, gave the runner-up spots to two British films, *Henry V* and *Stairway to Heaven*. Those were the only other films which figured in the voting. To a British actress, Celia Johnson, went the award for best acting, for her performance in *Brief Encounter*; to a British actor, Laurence Olivier, went the award for the men. The latter also was runner-up for best direction.

Then, in the list of "10 bests" compiled by Bowsley Crowther of the New York Times, perhaps the outstanding critic of motion pictures in the daily press, five are foreign films, three of them British. Commenting on the selection made by the critics, Mr. Crowther says: "Let not the Hollywood brethren be indifferent to this phenomenon. And let not their estimations of it be confused by their own conceits. For here is tangible evidence, representing the points of view of eighteen

critical observers, that films now coming from Europe have such quality and class as to render them serious competition to the products of Hollywood—on the artistic level, at the moment, but in popular regard tomorrow."

Now there is an element of "the public interest" in all this. Just how many British films—or French or Scandinavian or Russian, for that matter—do you get a chance to see? And why not? Because Hollywood controls most of the distributing channels in this country, and sees that you don't get that chance. A few distributing hook-ups have just been made with major companies in this country, and they may be the reason for the howls about "discrimination" at the new export-import rules. *Brief Encounter*, a British film, one of the finest examples of tender, real living we've ever seen on the screen, showed in Chicago at a little theater that usually goes in for sensational films that can be exploited for their sex and thrill; naturally few of those people who would have appreciated it went to see it. Probably you had the same experience when it showed—if it did—in your town. *Henry V* is being shown so widely only because The Theatre Guild took it under its wing and is showing it at road show times and prices.

Hollywood has another cause for worry. It just may be that the British are deciding that they like their own films well enough to go through with their demand for equality in exchange. The motion picture critic of the outstanding British weekly, the *New Statesman and Nation*, picked "12 bests"—and there was *not* one American film on the list. You can't exactly say he was just being over-patriotic, either, for he listed only four British films. He included five French films, one from Denmark, one from Switzerland and one from Russia. Some comments this critic provides along with his selections are interesting: "In the matter of quality, French films now easily lead, and English come second. The disappearance of Hollywood from any serious competition on this level is perhaps the thing that must strike a critic first, since nine-tenths of the films he goes to see are still American . . . there it is, contentedly slavish and in possession, for the moment, of the

biggest market in the world. . . . Even if the competition of quality does not disturb Hollywood (and I think it does) the possibility of losing the English market will." And from the *Spectator*, an equally influential weekly, not only in England but around the world, the motion picture critic has this to say: "During 1946 the United States and the Soviet Union dropped well behind in the production of first-class films, and the field is now led by France and Britain, with several new and hitherto rather dark horses—notably Denmark, Italy, Sweden—beginning to show considerable form."

AND what of Hollywood? Well, for the most part, it seems as the foreign critics accuse it of being—complacent and cocky, simply because it controls the money and the market. But a few voices have been heard from. For instance, Samuel Goldwyn: "British pictures have begun to catch on because of the sameness of American films and their lack of fresh ideas; British producers have stopped imitating us." And from Walter Wanger: "The most sensational news in England is that for the first time British pictures are more popular than American ones. We must make more serious films or lose the foreign market."

Of course, we may expect the usual alibis: that the Johnston office keeps American films infantile because of the moral taboos. But there is nothing in any of the foreign films that moral taboos would prevent Hollywood from doing if it went about the business in a tasteful and honest manner. Instead, Hollywood prefers to think that only the sneaking innuendo, the exposed bosom, will attract the crowds, and if they could only be more free with such "attractions" their films would be "artistic." It's not in more exposure of human bodies and discussion of adultery or the like that the foreign films excel; it is just that they are grown up, that they do things with good taste, that they show real people instead of the artificial, Hollywood-grown specimens that pass for real people on the American screen. Perhaps if Britain goes through with her demand for equal exchange, and if British films that we see continue to equal the best that have come before (for England can make lemons, too), and if French films can get some wide distribution—then we may be able to make ourselves heard. . . . For Hollywood has the talent, the money, the people. It's just that the people on top think that cheap crime, expensive settings, showy people, flamboyancy, super-epics with sex so slipped in as to permit sensational advertising are what we want and will spend our money for. It's time they found out this is not so.

Elmer Gantry, Deceased

DON A. BUNDY

ONE of my first sermons for practice preaching was called with great modesty "The Case Against the Christian." In its ten pages I thought I had poured out every damning statement possible against people who made up the churches. It was a sermon which was designed to get almost any youthful minister kicked right out of the pulpit into some other vocation.

Then, either with an eye on keeping alive, or out of a real sense of truthfulness, I closed the sermon with a twist in which I rather clumsily tried to get out of the mess I had made of the Christian Church. All of the nasty things I had said about the apathy, callousness, dullness of organized religion I had documented like an eager Perry Mason on his first case. And then I said in effect "but you real Christians listening to the sermon are not guilty of these abuses. Let us pray."

When I had delivered the sermon, the class respectfully remained quiet—perhaps because I had expressed some of the doubts about churches which they also held. But the prof lit into me with a lusty enthusiasm and said if I planned to criticize the churches I ought to have the guts to go all the way. And that to weasel out of it as I had tried to do was a splendid demonstration of how not to preach.

This set me back on my ample haunches and I blushing replied that not all church members were stinkers, and that not all churches were harboring fugitives from social and moral progress. And that is how I learned something the hard way. The aloofness toward churches which I had held in college along with other campus stalwarts was knocked in the head by the realization that you could not lump churches into a "condition" and then say radical things about the condition.

There is apparently a middle course between the two extremes with which people inside and out view the churches. Some are continually ridiculing all the things that church people do; others appear to suffer martyrdom every time an objective statement about the churches is made.

Credence is given to the two extremes by books which regularly come along dragging their plots through "churchy" settings. Sinclair Lewis with *Elmer Gantry* by implication made all ministers heels; and James Street in *The Gauntlet* rendered the same disservice for church members. It seems that the church and its leadership because of their high aims welcome more than their share of such debunking. And too many of us who think we know something about "real" Christianity are quick to jump on the debunking bandwagon and rip the churches from stem to stern.

It's refreshing to read a book which makes the vital distinction between the Church and the churches, and views the

churches as organizations in society struggling to be heard and felt in much the same manner as other human groups. In *The Church and Organized Movements*, edited by Randolph Crump Miller (Harpers, \$1.50), the editor makes clear that as far as Christianity is concerned there are both favorable and antagonistic elements in all kinds of social groups: Listen:

In some cases, including the organized churches, there are elements of resistance to the achievement of Christian goals. In other cases, including communism with its anti-Christian bias, there are elements of resource for making society more Christian.

And later he gives this partial definition of the Church: "It is a society within a society seeking to achieve specific ideals and purposes which it equates with the

will of God—or considers as an approximation of his will." And note the humility we must feel as we read the last part of that sentence.

Humility is reiterated at the close of this book when Edward L. Parsons, writing on "the resources in a genuinely Christian church," quotes a portion of the Madras Conference report:

No one so fully knows the failings, the pettiness, the faithlessness which infect the church's life as we who are its members. Yet, in all humility and penitence, we are constrained to declare to a baffled and needy world that the church, under God, is its greatest hope.

These brief quotes from this second volume in the Interseminary Series serve only to show you that this is not the work of avid debunkers or of literate saints, but rather of men who know what they



By permission Saturday Review of Literature

"Damn good sermon this morning!"

are talking about and are looking for truth even if it hurts. The main thesis of the book is to examine all sorts of organizations which claim our loyalties and evaluate them in terms of whether they help or hinder the Christian cause.

Volume III in this Series is *The Gospel, the Church, and the World*, and is under the editorship of Kenneth Scott Latourette. In this, the nature of the gospel and the Church come under close and objective scrutiny; this is just the thing for you if you've been wondering if organized Christianity merits your energies. When you get through this book, you may well wonder if your energies are good enough for the high-calling of the church as it faces its job today.

This is an important book which will help you to do some bedrock thinking about this movement we have involved ourselves in. Unless we do some thinking of this kind we shall be a distinct liability to the gospel and the church in this age.

Buy this one, and the others of the Series. They should be in your head as well as on your shelves.

IN BRIEF . . .

The Thresher by Herbert Krause, Bobbs-Merrill, \$3.00. Powerful novel with penetrating examination of life (religious life, too) in a Minnesota community. From the *Saturday Review of Literature*: "... witness the lusty, terrifying spectacle of wheat farmers pursuing their narrow religion. . . ."

The Story of the Faith by William Alva Gifford, Macmillan, \$5.00. One of the best—if not the best—presentations of the history of the Christian Church in one volume. Excellent for reading and reference. A good buy.

Conscience on Stage by Harold Ehrensperger, Abingdon-Cokesbury, \$2.00. Church goes dramatic. *motive's* editor has done a real job for those of us who would like the church to get its message to the

hearts of people. Drama as a tool of Christian truth and action is exhaustively treated. As practical as a blueprint. But much easier to read.

Best Plays for the Church by Mildred B. Hahn, The Christian Education Press, 60 cents. This is the most complete listing of plays for the church which we've seen. The author presents a carefully selected list of plays, pageant readings, and resource books, and explains. "Many dramatic productions which have artistic quality were not included in this selection because, for one reason or another, they fell short of the high spiritual standard on which I insisted." Perhaps in this statement the author has put her finger on the most praiseworthy aspect of her work. In addition to the help this list can be to the person hunting for a creditable Easter, Christmas, world friendship, etc., play, the list can serve as a check on the quality of the religious education values of a play.

AN EMERY WHEEL TO SHARPEN TOOLS [Continued from page 36]

whole world become a part of the eternal plan of God.

INTO THY PRESENCE, thou great and holy One, we come with praise and gratitude that in thy greatness and holiness, thou art the Lord and Father of all. Again and again we have uttered these words, but we have not thought what they mean to us and to all peoples of the earth.

In these moments, we would be more keenly aware of thy fatherhood which has made all men brothers. We, who are privileged to have spent these months on a college campus, offer praise for the experience of living with our brothers and sisters of many states, of scattered lands, and of various races. We have often remembered the differing backgrounds, but we confess that at times we forget the deep and lasting ties which unite us. We may differ in outward appearance but not in our hopes and longings. We come from widely separated

homes, but are united in a common search for truth. We are united in effort and purpose and ideals and loyalties for these are the values which have brought us to this campus.

Oh, thou father God, as together we think of our oneness in the great concerns of the spirit, and in our love and loyalty to thee, we regret the times when we have been thoughtless of others—when we may have neglected to include in our companionship any who were lonely or troubled. Many times we have failed to understand the efforts and the heartaches of these brothers and sisters. We may have been wholly unaware of hurts and sorrows which were bravely concealed. May a new sympathy, understanding, and love fill our hearts and all of our campus life.

From thee, the source of wisdom and strength, we would learn how we may so live with each other that all may gain the richness coming from association with

others, and in turn may be able to share the blessings which have been ours.

We would be friends to the lonely; we would be helpers of the weak; we would stand beside the tempted ones. As we meet in social life, in daily contacts, in the pursuit of knowledge, and in moments of worship, we would seek to know each other with a deeper love and understanding. We would be more aware of our oneness in the great values of life and in our common devotion to that which each has chosen as the highest.

In thy presence and in the stillness of this hour we would each think with thee of one or two particular persons in our group. We praise thee for what this one has taught us of his or her people—for the attitudes toward problems of which we know so little. Help us to be real friends, to cheer in loneliness, to aid when needed. Together we dedicate our lives to service in the spirit of him who prayed that "They all may be one."

PROFOUND AND CALM LIKE WATERS DEEP AND STILL [Continued from page 37]

himself to dwell with regret on the past. If he sinned, he asked to be forgiven—not excused. The rest he considered God's business, and proceeded to do his best without worrying over the state of his soul.

His final technique of living proved to be really a skilled controlling of motive and attention in a direction away from himself. He learned to love God because he was worthy to be loved, not because of any advantage that might accrue to him here or hereafter. It is not hard to imagine what his opinion would be of the modern young person who sam-

ples one brand after another of religion "to see if there is anything in it for me." He would put the question the other way around. He even saw through the subtlest deception religion knows, the cloak of self-indulgent piety, and got himself clear of the temptation to coddle the religious emotions into a pleasurable state of excitement. To use his own lovely characterization of another, he was a soul sometimes "caressed by God," but he held the mystic's rapture to be the rare accompaniment of devotion, never its proper goal.

Another feature of the little book that may at first puzzle and then interest you

is the apparent absence of the "service motive" so overwhelmingly important to Francis of Assisi, and doubtless to most of you if you have been growing up in the atmosphere of almost frenzied helpfulness that seems to characterize Methodism. Yet the humble daily work of this maker of porridge and scraper of pans was certainly practical service, though he always speaks of it as prayer. Presently you will see that he only *appears* to ignore its beneficent result for his fellows because his gaze is just over their heads. He is simply applying once more his all-embracing formula for perfection. Love

With Surplices and Overalls

WALTER P. REUTHER

God enough, he seems to say, and you will find man in your embrace; work to please God and you will suit man well enough; scrub a floor for God and it will do for a barefoot friar's tread.

But the most striking quality of the book is certainly its universality, its truth to a widespread human hunger. It may not touch all of anybody's religion, but it touches something that is in the religion of all. You even forget Brother Lawrence was a Roman Catholic, as you forget Lincoln was a Republican. Indeed, except for three or four incidental phrases, the book might have been written by an Episcopalian, a Presbyterian, a Quaker, or a Unitarian; except for a very few more, by a Jew. Brother Lawrence brings to a vivid realization one of the goals of all monotheistic faiths.

Yet even this would not be enough to give to *The Practice of the Presence of God* its recognized position as a classic, if its language did not convey into the mind a sense of the beauty and desirability of the insights expressed. Let us listen to the friendly, tranquil voice as its uncluttered phrases bridge nearly three hundred years of change. They are translated, of course, from the most precise of all tongues.

"If the bark of our soul is still tossed with winds and storms, let us awake the Lord, who reposes in it."

"He lays no great burden on us—a little remembrance of him from time to time, a little adoration. . . . You need not cry very loud: He is nearer to us than we think."

"Sometimes I consider myself as a stone in the hands of a carver, whereof he wills to make a statue. . . . I beseech him to render me entirely like himself, and to fashion in my soul his perfect image."

"O Lord, enlarge the chambers of my heart, that I may find room for thy love."

"O loving-kindness, so old and still so new, I have been too late of loving thee."

It is like glass, isn't it? Hard to see, easy to see through. Perhaps we can best discover the genesis of Brother Lawrence's literary craft by considering his own words on the craft of prayer: It requires "neither art nor science . . . but only a heart resolutely determined . . . to love."

THERE HAS ALWAYS been a certain tension in American life between professions of democratic faith and the existence of undemocratic practices. This tension can make for healthy consequences; man's outraged sense of justice and decency has won some notable battles. As long as we do not utterly renounce our principles, or completely deny them in action, we are not lost. But when the gap between preachment and performance becomes too great, as it has already become in the United States with respect to our treatment of the Negro and our economic behavior, we are in imminent danger of institutional collapse.

A religious man judges a society's institutions not by the claims of apologists for things as they are but in the light of ethical values. Bringing this standard to an appraisal of the society formed by the institutions of business enterprise, I do not see how a religious man can fail to agree with the eminent historian, R. H. Tawney, who has contended that the "idolatry of wealth" is the "practical religion" of capitalism. And he will agree, too, with this further comment by the English scholar: "Both the existing economic order, and too many of the projects advanced for reconstructing it, break down through their neglect of the truism that, since even quite common men have souls, no increase in material wealth will compensate them for arrangements which insult their self-respect and impair their freedom. A reasonable estimate of economic organization must allow for the fact that, unless industry is to be paralyzed by recurrent revolts on the part of outraged human nature, it must satisfy criteria which are not purely economic."

In striving to make practice square with principle, in striving to make the industrial process "satisfy criteria which are not purely economic," labor and religion are natural allies.

The labor movement grew as a reaction to the excesses of an uncontrolled business enterprise economy. Since labor was operating in a hostile environment, and because the attitudes and values of working

men were shaped by the same institutions that formed the captains of industry, the unions were not completely free agents and were forced to adapt to their own purposes some of the accepted practices of the employers. Just as businessmen and corporations, through trade associations, mergers and monopolies, sought security and dominance in an insecure economy, so trade-unionism attempted to control the labor market and to protect the jobs of its members through those make-work rules and feather bedding practices which the professional critics of labor delight to dwell on.

THE most progressive and responsible sections of the labor movement today are determined to break away from these old habits of the scarcity economy and to create the institutional framework within which all men may labor in dignity. Labor speaks, if you like, in parables. Labor asks for higher wages without higher prices—but the real demand of workers is for assurances of stability and dependable security in the economic sphere, that they may be free to cultivate their human possibilities.

Labor does not always formulate or express these non-economic aspirations as clearly and directly as more articulate liberals would like. But the man who would understand the inner dynamic of the labor movement must grasp the truth that the common man uses the dollar-and-cents language of his environment to communicate his interest in less materialistic ends: dignity, purpose, creative participation, brotherhood, order under freedom.

Reinhold Niebuhr has cautioned liberals that the instruments of historical progress are imperfect; the labor movement is no exception to the rule of human fallibility. The religious man will not let evidences of this imperfection in trade-unionism blind him to the fact that organized labor and religion are natural allies in the good fight to create the institutional fabric in which the religious and democratic ideal of the brotherhood of man can attain a greater fulfillment.

Are Unions Perfect? No. Is Your Church?

HARVEY SEIFERT

MANY ATTITUDES TOWARD organized labor are formed without the benefit of facts. They illustrate the devil's dictionary definition of prejudice as a vagrant opinion without a visible means of support. The antidote is a thorough knowledge of the activities of a union.

An understanding of the United Automobile, Aircraft, and Agricultural Implement Workers of America (much more conveniently known as the UAW-CIO), will give us insight into this problem. It is the largest labor union in the world, with a membership well over the million mark and a history pocketed with struggle against an unsympathetic management which tried in vain to curtail its efforts of organization. Today the clashes continue but the conflicts are being resolved more rationally and harmoniously as the genuine respect for the rights of labor to organize is accepted along with the procedure of collective bargaining.

Is the UAW a perfect organization? Of course, the answer is, "No"—just as the same answer would have to be given to a similar question about any college, factory, woman's club, or church in the world. This side of the pearly gates, perfect institutions do not exist. There were, especially in the early days, in the UAW some breaches of discipline. There have been some factional disputes. There undoubtedly are some members whose attitudes, measured by ideal standards, are rather thoroughly selfish. All these things, however, we find also in other organizations. Furthermore, in the UAW as in many other groups, these matters are decidedly subordinate. A labor union, as well as a church, has a right to be evaluated in the light of its dominant characteristics and activities. What are some of these?

One grows out of the fact that the auto industry has characteristically been one of unstable employment. Periodic layoffs cut annual incomes considerably below the "fabulous" daily wages described in some press releases. Depression times were particularly difficult—for a new car is one expenditure that the family can postpone when it feels the pinch of hard times. It is to be expected, therefore, that

any union in the field would be concerned about wages and working conditions. Impartial studies, such as that of the Twentieth Century Fund in *How Collective Bargaining Works*, conclude that the union has undoubtedly helped to raise wages in the auto industry. In addition it has won additional job security, more vacations with pay, and better working conditions.

ALL these things we expect of a union. But the UAW, like many other unions, has provided other services too. One such is the educational program for its members. The UAW constitution states that "education shall be a recognized part of the business of the international union and of each local union, particularly education in history, principles, and objectives of this international union and the labor movement." A specified portion of each member's dues is set aside for educational purposes. Through popularized pamphlets, journals, classes, and movies such opportunities are made available to every member.

Along with this goes a very high degree of control of union policy by the men in the ranks. The democratic process operates from local union meetings on up to the international conventions. These conventions to elect officials and formulate policy by the elected representatives of the membership are thought important enough to be held annually, even though each such convention is estimated to cost the international and its various locals in arrangements and travel over half a million dollars.

The UAW follows an official policy of non-discrimination toward racial groups. In carrying out its purpose "to unite in one organization, regardless of religion, race, creed, color, political affiliation or nationality" the union insists on non-segregation and non-discrimination in both plant and union. Dramatic stories can be told of how this policy has been applied by union representatives even where there was temporary local objection. One of the educational pamphlets prepared to encourage tolerance puts

these words into the mouth of a white union member. "To this end I pledge myself. No longer will I see my fellow worker as a 'n—r', 'wop', 'hunkie' or other opprobrious name, but as a brother." Those of us who are members of a segregated church might well wonder whether a non-segregated union may not teach us a lesson or two about Christian brotherhood.

A field in which the UAW has pioneered is that of medical service for members. Its Medical Research Institute is housed in the palatial former home of Edsel Ford, now the property of the union. It provides the services of a staff of physicians and surgeons and of complete X-ray and laboratory facilities for the diagnosis of industrial diseases and accidents. Among local unions the Medical Institute also carries on educational work in safety and industrial hazards. Through its Social Security Department the union is now formulating plans for an extended program of group insurance covering life, sickness and accident, hospitalization and surgical benefits. All this is further evidence of the fact that the modern labor union has gone far beyond the old wages and hours conception of collective bargaining.

The UAW has also gone beyond the "public be damned" attitude which has sometimes been attributed to organized labor. Walter Reuther, for example, has been an outstanding advocate of the idea of higher wages without higher prices, a doctrine which not only fits the immediate best interests of laborers and consumers, but which according to some economists is essential to the long run prosperity and profits of business. In 1943 the UAW set up its Consumer Division headed by Donald Montgomery, former consumer counselor, for the United States Department of Agriculture. This department has brought pressure to bear on Washington for price controls and the protection of consumer standards. It has also been responsible for consumer education among UAW members, including the promotion of consumers' cooperatives. The activities of union members in pushing the organization of local community-wide co-ops illustrates a much broader social consciousness than labor bodies are frequently given credit for.

In all of this churchmen have a stake. We too are interested in higher living standards, in education, in social brotherhood, in health, and in consumer welfare. For long years we have made our pronouncements and supported a multitude of activities in these areas. The time has come when, with gratitude and cooperation, we must recognize among our allies a labor movement which exhibits not only growing power but also steadily deepening social insight.

IT just so happens that this brief report does not deal with the question of whether strikes are good or bad. The one point we are herein establishing is that if strikers should be blamed, then everyone must take the rap, and if strikers are to be blessed, all of us deserve a pat on the back, because everyone strikes.

It is quite probable that you never thought of it precisely in this way. But when you understand what a strike really is, you can come to no other conclusion. So, first, let's see what makes a strike a strike. There are three ingredients in a strike:

A. The withholding of some service, commodity, or consent which affects the welfare of others. If it did not affect others' welfare, the withholding of it would be totally ineffective and useless.

B. This withholding is done to gain an advantage of some kind which the striker desires, but which the ones against whom he is striking were unwilling to grant before the strike began.

C. The striker must be indispensable. If others can effectively do what he is refusing to do, the strike is of no value.

Now let us look at some examples of the strike technique:

1. Mohandas K. Gandhi occasionally goes on a hunger strike. Sometimes this hunger strike has been against the British, and sometimes against undisciplined elements among his own Hindu followers. In either case, the point of Mr. Gandhi's refusal to take food was that his health was important in the eyes of those whom he was trying to influence. Whenever he threatens to injure his health unless they change their behavior to correspond to his wishes, he thereby exerts a powerful pressure on them; and up to now it has been vastly successful. This, therefore, is the strike technique.

2. As this goes to press, many landlords across America are engaging in an apartment strike for higher rents. This already has resulted in more than three hundred thousand dwelling units being made vacant at the time of the nation's greatest need for living quarters. In Dallas, Texas, a veteran of Corregidor and Bataan's death march vainly sought an apartment for weeks, in order that he might be re-united with his family. The landlords at that time, in that city, had locked up over three thousand vacant apartments. Here, once more, are the three basic elements of a strike: withholding a commodity essential to others' welfare, to gain advantage for the landlords, at a time when no one else but the landlords was in a position to fulfill the nation's housing needs.

3. In November 1946, 133 teachers and thirty bus drivers in Warren County, Tennessee, withheld their services in an effort to secure a twenty-five dollar in-

Everybody Strikes Out Part of the Time

HOWARD WILKINSON

crease in salary, thus closing the thirty-eight schools of the county. They were not even members of a union: they simply wanted more money. Following close on the heels of this strike, the teachers of St. Paul, Minn., walked out and thus left 36,578 pupils teacher-less.

4. Many strikes have taken place in the historic chambers of the U. S. Congress, among the honored ranks of dignified senators. For example, although the majority of Congress is, and long has been, in favor of abolishing the poll tax, a small group of senators always strike, or threaten to strike, whenever a bill comes up to outlaw the poll tax. That is, they withhold their indispensable consent that the will of the majority shall prevail, and they make consideration of other business impossible until their wishes are granted. For the duration of the strike (in Congress it's called a filibuster), the machinery of the Senate becomes as motionless as the mechanism in a coal mine where a strike is in progress.

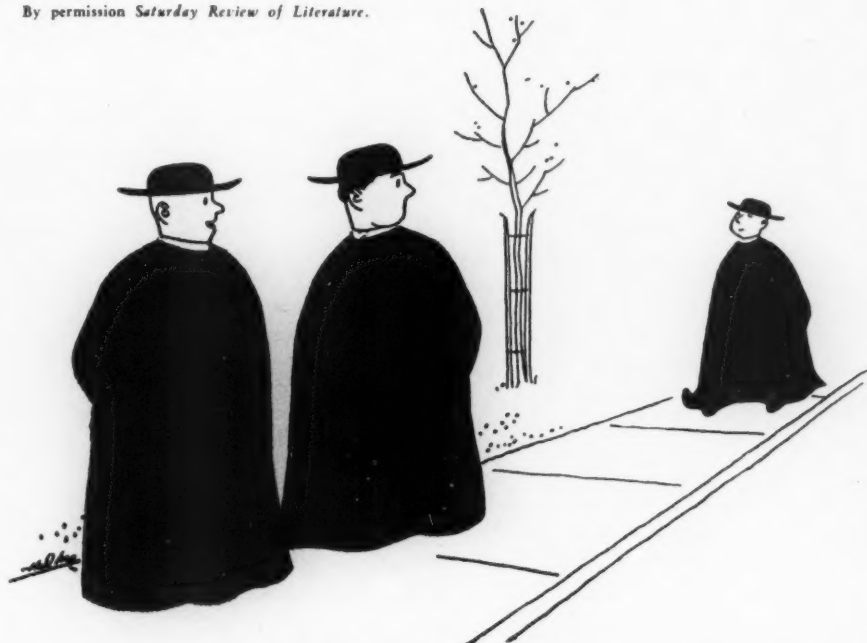
5. The July 1, 1946, issue of *Life* magazine showed pictures of a large

stockpile of consumer goods which labor had produced, but which management was keeping back from the consumers, in what *Life* called an "OPA Death Watch." Huge quantities of indispensable items, such as beef, bread, butter, shirts, suits, nails, and lumber were being kept off the market for the same reason which often motivates labor to strike: a desire for more money.

Many other similar instances of strikes could be mentioned. These, however, will be sufficient to indicate that everyone, in some way, resorts to the strike method when he believes such to be necessary to gain an objective which he considers vital.

We are not making an effort here to say whether anyone is justified in using the technique of the strike. But we are suggesting that when the temptation becomes great to pronounce vitriolic curses upon others who strike against us, we should remember the words of our Lord, who on one occasion said to some Pharisees: "Let him that is without sin cast the first stone."

By permission *Saturday Review of Literature*.



"Well, speak of the devil!"

It's the Gospel Truth

THOMAS S. KEPLER

How can a Christian be most effective on a secular college campus?

All campuses are intensely secular, and most students suffer from the evils of secularism. On one college campus it was found that 90 per cent of the students were filled with frustrations. And are not most frustrations caused by fear, self-centeredness, resentments, and guilt? Both individually and socially a person can help to make secular campuses sacred.

If you are a fraternity member, don't take the Greek letters on your pin too seriously; the Greek word *agape* (redemptive love), with its five letters, is a more constructive force. Work within your fraternity to inspire its members to labor for campus and world reconstruction. I know of two members of a fraternity on a campus where drinking had become rampant; they decided to quell drinking within their group; they succeeded in making it one of the least "drinking" fraternities and at the same time built up the caliber of men who became its new members.

On every campus there are lonely people, some of whom need a smile or a word of encouragement. You know where they live; go find them and give them a lift. Dale of Birmingham once said that had he his ministry to live over again, he would preach every Sunday morning to broken hearts. There are "broken hearts" on every campus; and had I my student days to live over again, I would endeavor to heal the broken hearts on my campus. How deeply I still regret several times when I gave a curt reply instead of a word of graciousness to a fellow student!

But we cannot do everything individually. There are many things we must attack socially. If we have time for the fraternity sing and the sorority dance, we should have time for the vesper service and the international relations club. I know of a campus where, with great publicity, it is not possible to get a dozen students together for a meeting to face problems of our harassing world; but on that campus it is easy to muster almost every student for an all-college

formal dance. I am not condemning the interest in dances; but I am merely saying that we must give some of our time to the more serious efforts that are trying to bring panaceas to the heart of an aching world. I also know of the experience of a student body under-subscribing the amount asked for the World Student Service Fund, and spending vast amounts for cocktail parties preceding dinner parties preceding dances. Perhaps the cost of one of these dinners in itself would have come close to obtaining the WSSF fund needed.

In summary: (1) Budget your time so that you can help individuals and social groups in Christian living. (2) It is Christian to put your best time into your studies, so that in post school days you have something to offer to the world. (3) Live your own life with a balanced enthusiasm for the values in life which will give you an ingrained Christian personality. (4) Pray so that your spirit may be kept in tune with the infinite. (5) Associate with others who want to encourage Christian living on a campus.

How important to Christianity is a belief in personal immortality? Is not a belief in social immortality sufficient?

Christianity in its beginnings became "Christianity" through the belief that the grave did not imprison its founder. Hence a belief in life beyond the grave should never be detached from basic Christianity. Social immortality (your values live on in society) and biological immortality (your life passes on through your children and their grandchildren) satisfy the scientific humanist who wants no religious truths which cannot be proven objectively by the scientific method. However, I do feel that William James is right in saying that for those

who do not believe in God or the immortality of the individual beyond the grave, sadness and despair most frequently result in old age. And the answer in old age is usually the one that counts most!

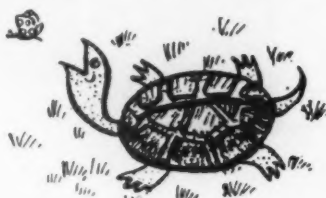
Certainly social immortality means much to all of us: we do want to leave our effect upon society. Yet to a bereaved person standing before the open casket at a funeral, little consolation comes in saying, "He leaves a social influence." Yearning and tearing at the heart of man is a conviction that somehow, if God has given man the mystery of life to be lived on this planet, then that life has values in it which should never be quelled!

If one wishes to accept only religious data which the scientific method can prove, then of course one must be satisfied with social immortality. But there are cosmic values which seem to lie beyond the scientific method. I heard a great physicist once say, "I believe in the immortality of the individual self, not as a physicist, but as a man of religion. In the kind of a universe where we live, in which I see conservation of energy, I must infer that a universe which conserves energy certainly must conserve personality; for personality is more worthy of saving than mere energy!" This physicist happened to be a Christian, trained to correlate immortality and Christian values.

Will you suggest to me a few short books on the New Testament, written simply, clearly, and in the spirit of modern, constructive scholarship?

In recent years there seems to be an urgency on the part of fine scholars to write the type of books you want. Without any comment I suggest the following to meet your needs: Craig, *The Study of the New Testament*; A. M. Hunter, *Introducing the New Testament*; A. M. Hunter, *The Message of the New Testament*; E. C. Colwell, *The Study of the Bible*; Alan Richardson, *A Preface to Bible Study*; H. F. Rall (editor), *A Guide for Bible Readers*, which includes Shroyer, *The Synoptic Gospels*; Barnett, *The Letters of Paul*; Blair, *The Acts and Apocalyptic Literature*; Knox, *The Fourth Gospel and the Later Epistles*.

Purchase The Revised Standard Version of the New Testament, published in 1946, and with these books start your study. Each of the above books is reasonable in price; but the rewards of your study ought to be priceless. In an age in which the New Testament message seems to be the hope of the world, no discipline of time can be more rewarding than that of understanding the New Testament message! Bon voyage on this great intellectual adventure!



ONE afternoon in January I went to see *Finian's Rainbow*. The title suggested something out of this world and I was eager to escape temporarily out of the gray, winter world. There was this and that in it which saddened and alarmed me. So, off to fly "Over the Rainbow." You remember that haunting little lyric from the *Wizard of Oz*? Mr. E. Y. Harburg wrote it. He also wrote the lyrics for "Finian" and worked on the book with Mr. Fred Saidy.

The Philadelphia critics had praised his show but with reservations. The term "social significance" came up and that always seems to bring out all that is ornery in critics. But now I want you to see a bit of *Finian's Rainbow* with me. Also I want you to meet Mr. E. Y. Harburg.

"A tuneful inconsequence" was what I expected when the curtain rose, but when it fell for the last time—and at the first-night in New York it bounced up and down for twenty-two curtain calls—I knew I had found gold at the end of *Finian's Rainbow*. Wrapped up in gorgeous entertainment there was telling satire which dealt with things of the greatest consequence in the world. Basic things that matter. Economic justice, human brotherhood, and that tragic paradox which we are accustomed to call the "Negro problem." (You recall how Lillian Smith, author of *Strange Fruit*, pointed out to us in the pages of *motive* that it is more logical to call this the "white man problem"?) All this gleamed out between the exuberant doings of the Irishman Finian who had "borrowed" a pot of gold from the leprechauns and lugged it to America to plant it in the soil of "Missitucky." Contemporary "Missitucky," that is. Imagine that!

A nice bit of satire goes ping! into the middle of the solemn shenanigans being played with buried gold around Fort Knox. And really, don't the fantastic facts justify their being made funnier by experts? It is the "reductio ad absurdum" technique dear to the heart of Mr. Harburg.

Another shaft goes home when a filibustering senator is bewitched into black-face. What a superficial piece of witchery that turned out to be! So concedes the leprechaun with the anguished senator! Such a slight change and really quite becoming. But, tut-tut, what a careless witch to leave the heart of a man untouched and merely switch skin pigment on him! A slack witch like that barely rated listing in the witches' "Which Is Which." Thus Og, the leprechaun.

How incomprehensible to him that this little change could debar a man from equality of opportunity in the economic and educational order and deny him human fellowship even within church walls!

Rainbow Over Broadway

MARION WEFER

A leprechaun might not believe it, but we know better.

All through the show these darts get implanted in your mind and while you laugh, you think. You cannot help thinking as you watch the large mixed cast cavorting across the striking sets designed by Jo Mielziner. They play with such obvious relish.

It made me very curious about the author who had created this joyous, but provocative fable, and so I went and asked him questions. Now it would have been very easy for a busy and harried author whipping a production into form for the New York opening to have brushed me off. Particularly when he had been rehearsing until four o'clock in the morning and was hard at it again by two o'clock the next afternoon. But Mr. Harburg did not brush me off. He seemed eager to talk about his play.

Sitting in the darkened theater with rehearsal going on steadily, besieged to settle problems, summoned to the long distance telephone, he still contrived to

find time to tell me how he felt about *Finian* and why he had written it in the way he did. This was, please remember, before New York. Before it was established as a smash hit with rave reviews. Before London started wangling to have it across the water. Mr. Harburg knew that his production had matter that would draw the critic's fire as it had already done. He did not care. He was not choosing the easy, popular thing. He was going to put on the show just as he wished to put it on. The satire was not going to be deprived of the salt wherewith it had been salted. Not that he intended deliberate propaganda writing. He would not let his material stiffen into anything so humorless and inartistic. The facts simply fell into the pattern. He was obliged to follow the frolicking Finian and his crock of gold, and since he led him into "Missitucky" what more could he do than report truthfully on the customs of the country? There are various industrialists who have followed pots of gold below the Mason Dixon line, not in complete igno-



He told me that a little colored boy, who plays the part of a share-cropper's child, has the highest I.Q. of any member of the cast.

rance of the customs of the country. Their reactions differ from Mr. Harburg's.

I asked him about what happens when the curtain goes down on *Finian's Rainbow*. Did the cast fall into a segregation pattern? Were all equally paid? As there were several children in the cast I wanted to know whether there was a color line in the professional children's school. In short, did actors and audience catch alike all the implications that were sent flying about the stage?

Mr. Harburg glowed. He likes to talk about his cast. Here, he was quick to say, the theater was consistently democratic. Talent knows no color line. The cast fraternized without self-consciousness, equal jobs had equal pay and the children were cared for. He pointed out to me onstage a young dancer who had learned new social values while dancing with the *Rainbow*. He told me of a young colored girl in the cast who is an accomplished linguist. He told me that a little colored boy who plays the part of Henry, a sharecropper's child, has the highest I. Q. in the entire cast.

"What," I hazarded, "will become of

Henry?" Mr. Harburg shrugged. For the Henry's there are always shoes to shine, bags to carry, step and fetchit jobs. There was an episode in the play that casts a light on Henry's possible future. A servant of the senator's expresses a wish to go to college and the senator, in the tone of one who forgives all, assures him that even if he does, "Your old job will be right here waiting for you!" Future for Henry?

Brooks Atkinson, the well-known critic who has appeared in *motive* before this, writes of *Finian's Rainbow*—"It put the American musical stage several steps forward for the imagination with which it is written and for the stunning virtuosity of the performance." And again, "If notes of music leap across the stage, they would be no lighter or lovelier than this joyous ballet of a young and free people." And yet again he speaks of "the enjoyment of a highly original evening in the theater in the presence of a stageful of good companions."

Now that is something to have created in the professional theater and I lay it to an author who knows the I. Q. of the littlest member of his cast and is genu-

inely concerned for people. Mr. Atkinson remarks that "the stubborn shotgun marriage of fairy story and social significance is not altogether happy," but personally, I could not have forgiven Mr. Harburg if he had laid his shotgun down.

I would advise you to keep your eyes on another movement in which Mr. Harburg plays a part. Its rallying cry is "Onstage, Democracy!" and it is attempting to solidify all theatrical groups into taking decisive action to stop anti-Negro discrimination in theaters. If you have read our editor's new book *Conscience On Stage* you will remember that "the theater began in the church—strange as that may seem to us now, but so did education, art of all kinds, and many of the other civilizing forces that have been signs of Christian culture." Perhaps we feel that the wandering child of the church became a delinquent. Well, a just charge is being brought today against delinquent parents. We had better look to ourselves. When our strayed child goes on crusades for human rights ought we not give him our "Well done," and stand staunchly with him when he goes "Onstage for Democracy"?

Does Your Library Suffer from Gaposis?

Here are 24, or is it 25? easy steps by which you can bind your own books.

FANNY B. VANDERKOOI

motive welcomes Mrs. Vanderkooi as guest editor of the leisure department. Olcott Sanders, regular editor of the department, by securing the help of Mrs. Vanderkooi, has made it possible for readers of the magazine to have information which has been desired and requested for a number of years. Our guest editor is associate professor at Texas State College for Women in Denton. She is the supervisor of an occupational therapy course at the college in which she teaches book-binding.

BINDING A BOOK may be as simple or as elaborate a process as one desires. Much satisfaction may be had by easily putting valuable material into a permanent form. A year's issues of *motive* may

be put into one volume with very little time, experience, and equipment. If the process described here is followed step by step, it will lead to a strong and simple binding for your copies of *motive*. The following materials are needed: needle and thread, white muslin, cardboard, waxed paper, brown paper, several bricks, toothbrush handle, sewing bench, half inch cotton tape, and an awl. Then follow these instructions:

1. With an awl, punch holes in the fold of the center of the magazine, measuring down from the top $\frac{1}{2}$ " and up from the bottom $\frac{3}{4}$ " for the kettle stitch. Between these two holes punch four pairs of holes $\frac{1}{2}$ " apart. (See Fig. 1.)
2. Remove the staples and use the center sheet as a guide in punching holes in the

seven other numbers, keeping the tops even.

3. Remove staples of all the magazines, which now become sections of your new book.

4. Prepare end papers. Cut two folds of medium heavy brown wrapping paper the size of the magazine. Be sure the grain of the paper runs vertically. (Fig. 2.) Paste a 1" strip of muslin down the fold so that one half of it lies off the fold. (Fig. 3.) Dry under a brick.

5. On a simply constructed sewing bench stretch four tapes. (Fig. 4.) Place the first section face down, head to the right. Slip one of the end papers underneath this section, turning the side down which has the muslin pasted on it. Fold the free side of the muslin over the section and sew

through it and through the center of the section, leaving 3" of the thread at the kettle stitch groove. Sew over each tape and then out of the end kettle stitch groove. (Fig. 4.)

6. Place section two on top of section one and on top of the muslin strip. Square up the head and sew in the kettle stitch and out at the left of the tape. Catch the needle in the thread of the preceding section at the tape. (Fig. 5.) From now on each section is caught to the preceding one at each tape and at each kettle stitch.

7. Sew to the end of the second section and then tighten the thread and fasten it to the 3" end thread with a square knot.

8. Sew to the end of the third section where the first kettle stitch is made, that is, slip the needle between section one and section two and make a buttonhole stitch.

9. The remaining five sections are sewn, a kettle stitch at each end and a catch stitch at each tape.

10. Section eight is sewn like section one, with the muslin of the end paper wrapped around the fold, the loose side of the muslin lying between sections seven and eight.

11. Fasten off the thread by running it down between the sections and clipping it off, leaving $\frac{1}{2}$ ".

12. Remove from the sewing bench. Open up the book and paste the loose side of the muslin to section two in the front and section seven at the back.

13. Clip off the tapes, leaving about $1\frac{1}{4}$ " on each side of the book and paste them down to the brown paper.

14. Place book between heavy cardboards and "jog up" top and back. Place on the edge of the table and glue. (Fig. 6.) Flexible glue is best as it will not crack or flake off when the book is opened. At any rate the glue should be hot so it will flow in between the sections. Let dry.

15. Paste a strip of muslin $4 \times 10\frac{1}{2}$ " down the "spine" of the book and let dry over the edge of the table. (Fig. 7.)

16. Cut cover boards $8\frac{1}{2} \times 11\frac{3}{4}$ " with the grain running vertically.

17. Tip boards in place with a bit of paste. (Fig. 8.) The "square" of the fore edge should be wider than that of the top or bottom.

18. Cut a strip of very lightweight cardboard, grain running with the length, as wide as the spine of your book and as long as your boards.

19. Cut a piece of cloth, book cloth preferred, $8\frac{1}{4} \times 14\frac{3}{4}$ ". Put paste on this and place the narrow strip of cardboard down the middle of it (Fig. 10) and apply to the back of your book. Pat lightly in place.

20. Break boards loose and lay cover out flat and fold over ends of the cloth. (Fig. 11.)



FIG. 1



FIG. 2



FIG. 3

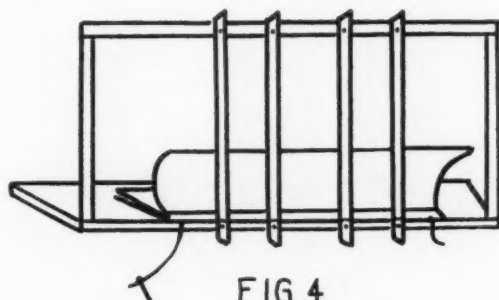


FIG. 4

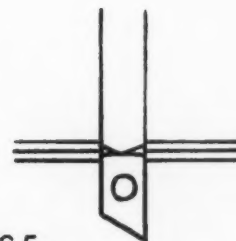


FIG. 5



FIG. 6

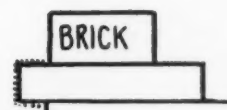


FIG. 7



FIG. 8

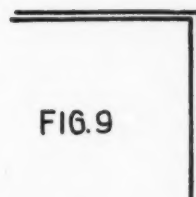


FIG. 9



FIG. 10

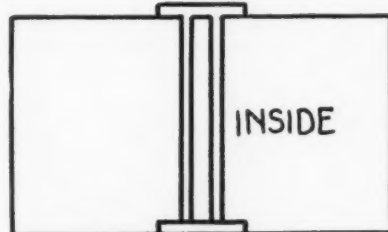


FIG. 11

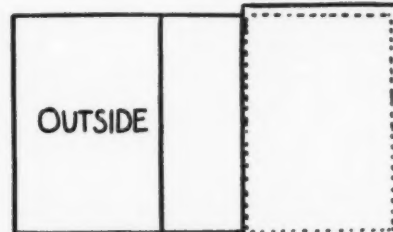


FIG. 12



FIG. 13

21. Place the book in the "case," check "squares" and if they do not follow the rule in step 17, remove the cloth and try again. Let dry under a brick. If lettering is to be done by a stamping machine, this is the time to do it.

22. Cover paper matching the end papers may be put on the sides. Cut two pieces $8\frac{1}{4} \times 14\frac{3}{4}$ ", the grain running vertically.

23. Paste down this paper by putting paste on the paper and carefully placing it so that it covers $\frac{1}{8}$ " of the edge of cloth. (Fig. 12.) Turn cover so the inside is up and fold in the corners. (Fig. 13.)

24. "Case in" book by pasting down covers to end sheets. First place book in the case exactly where you want it to

stay. Carefully lift up the cover on one side, put paste on the cover cloth that is exposed at the joint and on $\frac{1}{2}$ " of the muslin at the back of the book. Do not put paste on the cardboard strip, as this is a "hollow back" binding. Drop the board and repeat on the other side. Rub the joint thus created with a toothbrush handle. Let dry.

25. Lift up first one cover and then the other and paste the entire surface of the exposed end sheet and drop the board in place. Place under bricks and every heavy article you can assemble or better still in a standing press and press for forty-eight hours. Heavy pressing should never be done without waxed paper in between pasted surfaces.

CONDITION CRITICAL

[Continued from page 6]

in speaking to him. Some insist that we should bow the head. And some are convinced that we should always stand in his court. The God of the liturgies is so preoccupied with his dignity that he is rather obscure about what he wants his subjects to do and quite lax in his concern for his subjects' relations to each other. In other words, this God of the liturgies is vastly more concerned with himself than he is with man—vastly more concerned with a proper respect for his person than he is with understanding of and obedience to his law. And ninety per cent of the energy of the church reflects this distortion. No insistence on a peculiar language, posture or dress, no demand for a sober and humorless solemnity, no desire for a fawning subjection can be glimpsed in the God of Jesus. Indeed there is even a minimum of concern for organized worship.—ROBERT W. SEARLE

It remains my conviction that so far from pronouncing it permissible for a Christian to engage in warfare, a time of war is the time above all others when the church should make it clear that, in the view of Jesus, a Christian should do nothing of the sort. There are a few who would take notice of what the church had to say in this matter. Diminishing in number as the church's professed adherents now are, they would probably diminish at an even greater pace if the church should take this stand; but we should then know who were Christian and who were not.—HOWARD SPRING

To be foresworn to a dogma is to be shackled, and it is also to be made the own worst enemy of one's self, for the part of the mind able to learn more, whenever it stands in the presence of new truth, will hate the part that is pledged to learn no more—even though both parts maintain the bond of the obscene loyalty.—PHILIP WYLIE

There is a fundamental insincerity at the core of our Protestant attitudes toward the rural church. We don't respect it; we don't honestly believe in it; we have a patronizing attitude towards it. Just as soon as a rural pastor demonstrates signs of initiative, push, alertness, social fitness, we snatch him quickly from the threatened blight that will destroy him if he should remain in a field "too narrow for a man of his abilities."—WILLIAM V. DENNIS

The church has suffered, and suffers today, because of its consciousness that the bold teaching of Christian principles, if applied to our present society, will create a demand for far-reaching social and economic changes which may undermine its own financial and organizational stability.—SIR STAFFORD CRIPPS

The demand is not for churches which meddle in politics or go into business. No sane man wants the church itself to build

a righteous social order, even to try it. What is needed is a church which is the conscience of society, a church which will condemn selfish, nationalistic, imperialistic, compromising social action, by whomever contemplated or committed, and insist upon a society which will recognize, as Jesus did, that man is more than a producer and consumer of goods, more than a breeder of wage-slaves and cannon-fodder. Christian social action is no accidental aspect of religion; it is central to any Christianity which is not a "phony." Christianity is a perpetual revolution against the mores of the canny and the worldly. Let the church behave accordingly. Moral and spiritual revolution is coming; it is overdue. If the church has a first-rate variety of such revolution to offer, let the church trot it out, or else forever hereafter hold a shameful peace. The churches are called on to show willingness themselves to suffer and to lead their members gladly to suffer, alongside those who must live and move and have their being in a world all shot to hell, a world starving and ragged and homeless and tired and shell-shocked and disillusioned. Are the churches prepared to furnish this? What did they ask for before the war? Chiefly that their bills be paid, their own spiritual and social goings-on be financed, and "Give us a dime for the heathen." Such a program, such purposes, soft parsons, padded pews, polite piety, respectability for its own sake, ecclesiastical exemption from the travail of mankind—these receive a ribald derision from those who have seen the war and tasted of its sorrows. The churches must lose their lives for Christ's sake and that of the brethren, becoming the hidden leaven of a selfless love in the lump of misery called mankind, go out and share the bitter things with not one timid shudder, or else be trodden under foot by men who have learned what life is all about.—BERNARD IDDINGS BELL

The prospects of the gospel might be better if the average town had in place of the few thousand church members now listed only a few dozen Christians who are not in the least apologetic and who are willing to make the spread of the gospel their first interest.—D. ELTON TRUEBLOOD

The church should discover that its first function is not to enlarge but to purify its membership, for the cause of true religion is advanced not by churches becoming full of men, but by men becoming full of God. The truth is that the church of God, a different thing from the membership roll of any church, has in all times been a pitifully small remnant of mankind, a tragically wavering light in a world of darkness. It has been a torch, passed from hand to hand, in generation after generation, faintly shining through vast landscapes peopled by the shadow of death. It has little to do with enthusiastic crowds. The few who accept the full implication of the teaching of Jesus would realize that they are not likely to set the world ablaze, and they are therefore under the deeper compulsion to guard in its absolute and original purity the only flame that may at last do so.—HOWARD SPRING

MRS. UP DE LIFFT AND HER HEART

Mrs. Up de Liftt had the clearest blue eyes and the fairest skin of any lady in town. She was chairman of the Brotherly Love Committee.

One day she got fifty-three people to sign a petition to let the Jews move to Palestine. "Our hearts must go out to the ends of the earth," Mrs. Up de Liftt said. "Sign here."

One day she sold seventy-six pamphlets on "Let the Negro Work." "We must help to raise the standards of the people way down South," Mrs. Up de Liftt said. "They're only fifteen cents."

One day she wrote a letter to the newspaper. "The discrimination against Mexicans in Arizona is deplorable," Mrs. Up de Liftt

said. "Yours for a brave new world." Mrs. Up de Liftt's heart went out to the ends of the earth. It traveled far and wide.

One day when her heart was in Palestine, she took her children out of the public school. "I never knew Miss McMick was Roman Catholic," Mrs. Up de Liftt said. "She seemed so intelligent, too."

One day when her heart was way down South, she told her children not to buy any more ice cream cones from Mr. Popopolous. "He looks as greasy as they always do," Mrs. Up de Liftt said, "even if he did give you two scoops."

One day when her heart was down almost south of the border, she told her children

not to play with the little Takataka children in the next block. "You can't trust them," Mrs. Up de Liftt said, "even if they do go to Sunday school."

One day Mrs. Up de Liftt's heart stopped beating and Mrs. Up de Liftt died. "Her heart went out to the ends of the earth," the people said. And there were some people in the town who had grave thoughts the day they laid Mrs. Up de Liftt away. "Who will educate her children now?" Miss McMick wondered. "Who will feed her children now?" Mr. Popopolous wondered. "Who will play with her children now?" the Takataka's wondered. Who will?

Arnold G. Nelson

CONTRIBUTORS

Phyllis Nagler completed her undergraduate work at Olivet College, Olivet, Michigan, in January. She is now assisting in the child-training department of the college and taking graduate courses.

C. F. Littall is professor of history and political science at Cornell College, Mount Vernon, Iowa.

Nell Randolph Harrison is director of religious education at the Central Methodist Church, Brooklyn, New York.

Arnold W. Hearn was pastor of the Methodist Church in Paris, Missouri; since September he has been studying at Union Theological Seminary.

Herman Will, Jr. is administrative assistant of the Commission on World Peace of The Methodist Church.

Robert Montgomery is assistant professor of religion at Cornell College, Mount Vernon, Iowa.

Allan Hunter is an author and pastor of Mt. Hollywood Congregational Church, Los Angeles, California.

Mary D. Baughman lives in Fremont, Ohio, where her husband is pastor of the Hayes Memorial Methodist Church.

Albert Edward Day is director of The New Life Movement and editor of *The New Life Magazine*.

Roy L. Smith is editor of *The Christian Advocate*.

Gordon Chapman is pastor of Westwood Community Church, Los Angeles.

Robert Teedell is recording secretary of The Interdenominational Commission on Youth Service Projects.

Betty Mansfield is national coordinator of the college program of the peace section of the AFSC.

Sam Barefield is a graduate student at Emory University.

Edward R. Miller is professor of religion at Hampton Normal and Agricultural Institute, Hampton, Virginia.

Evelyn Wakefield was graduated last June from Wellesley. At present she is acting as house mother at the World Fellowship Youth Hostel in Conway, New Hampshire.

Mabel B. Swift is co-chairman of the devotional life committee of the Council of Congregational-Christian Women of Connecticut.

Paul F. Douglass is president of The American University, Washington, D. C.

Lyndon B. Phifer is associate editor in charge of *Adult Student*, periodical of the Editorial Division of the Board of Education of The Methodist Church.

Walter F. Rauter is president of the International Union, United Automobile, Aircraft and Agricultural Implement Workers of America, CIO, and director of the International Union's General Motors Department, Fair Practices Department and Consumer's Division.

Harvey Seifert is assistant professor of Christian ethics in the graduate school of religion, of The University of Southern California, Los Angeles.

Robert Hodgell is a student and instructor at the University of Wisconsin.

Arnold G. Nelson is a student and instructor at the University of Minnesota.

We are indebted to Albert Lanier and the Student Service of America, Inc., for a number of the little sketches used throughout this issue.

And by the way

VETERANS ON CONSCRIPTION

The following appeared as an editorial in the paper of the New York American Veterans' Committee: "Occasionally an issue arises where former G.I.s have a special knowledge on a subject and then it becomes not merely our right but our duty to speak out. Universal military training is such a subject. Military training is degrading, stultifying, time-wasting. We put up with it during the war because it was the means to defeat two powerful and aggressive enemies. We are determined that with the war over, our younger brothers and our sons shall not have to undergo the same degradation and waste of time. As expert witnesses we can tell the President's advisory commission on universal training this: Whatever such training is called, if the army runs the program, it will—prepare men for war but not for citizenship; teach men to disassemble machine guns but not earn a living; increase their opportunity to get syphilis but not to improve their health or morals; give them dentists to extract decayed teeth but none to make up for eighteen years of inadequate dental care; teach them to get along with officers by saying 'Yee sir!' but teach them nothing about getting along with Negroes in segregated units."



COVER ARTIST

Harice C. S. Molnar with his wife is living in the midst of crates, boxes, packages, trunks, and suitcases. They are awaiting their orders to leave for Europe. Mr. Molnar is going to work with the Czech Brethren Protestant Church in Czechoslovakia. Since 1943 Mr. Molnar has been studying at the Pacific School of Religion, Berkeley, California. Besides his studying, he has taught languages at the school for the postwar rehabilitation project, and has held a student pastorate. Earlier studying and work was done by him on the Continent. Mr. Molnar studied in Prague and later studied art with the Bohemian master Budenisek. After visiting the monasteries of the Monastic Republic of Mt. Athos in 1935, he became interested in the medieval art of manuscript illumination. He has had another kind of education which comes from hiking the Alps, biking over the sand dunes of Lithuania, participating in youth camps, and F.O.R. conferences in France, Austria, and Holland, and getting almost drowned in the Danube. Mr. Molnar's largest painting is *Be Still My Soul*, which is a twelve foot mural on the theme of Sibelius' *Finlandia* in the Grace Methodist Church.

MOTIVE REPRINT

Reprints are available of Morgan Harris' analysis of the U. N. and the steps leading to world government which appeared in February *Motive*. It was called: "Caution! World Highways Under Construction," and it began on page 13. The reprints are in the forms of pamphlets and may be used as study materials. A worthy project for a group concerned about the state of the world would be to distribute these pamphlets at meetings, conferences, institutes, etc. Copies may be had for the five cent cost of postage and mailing. A dozen of the pamphlets may be had for thirty cents. Address *Motive*, 810 Broadway, Nashville 2, Tennessee.

OSLO

Methodist delegates to the second world conference of Christian youth to be held in Oslo, Norway, July 30 to August 8, 1947, have been announced: Alva I. Cox, Jr., Carol Jean Brill, Shirley Reese, Julius S. Scott, Jr., Janet C. Christley, Mildred B. Johns, Robert A. Kraft, Miller Lovett, Nell Webb, George Harper, Paul Sims, Hoover Rupert, Nellie Harvey, J. Parris Bell, Ralph W. Mahoney, Harvey Dibrell, Ann Fitzpatrick, and Paul Deats.

The conference is sponsored by the World Council of Churches, the World Student Christian Federation, the YMCA and the YWCA. It will bring together 1,300 delegates and leaders from about sixty-five countries.

The conference will follow in the tradition of the Amsterdam Conference held in 1939. In its structure, the program is very simple. It will be composed of worship, fellowship, addresses, and discussions. Some titles of addresses to be given at the conference are: "Confronting Moral Chaos," "The Order of God and the Present Disorder of Man," and "There Is a World Church." Reinhold Niebuhr will be the principal speaker from the States.

THE SHAPE OF THINGS TO COME

The shape of May *Motive* will still be rectangular, but it is hoped that also it may be solid, deep, easy to carry and easy to use. In this number, the concluding one of this school year, we will try to get down a religious faith and a philosophy of life—one which will hold, no matter what the shape of the future. Questions like: What can we see through defeat as well as triumph? What is eternally true? What is the true nature of suffering, success, progress? What is our most durable loyalty? will be answered by Moses Bailey, Louise Panigot, Bishop Bromley G. Oxnam, Harry Emerson Fosdick, Rabbi Julius Mark, George Ross Wells, Ernest Fremont Tittle, Marjorie Lester, Elbert Russell, Edward T. Rensdell, and others. We will also present ten student creeds and our final opinion poll of the year.

IT'S LIKE A TOOTH OUT FRONT

to have a missing issue of *motive*. We have listed here issues of the magazine which are still available. This is your chance to complete your volumes of *motive* (and then bind them, see page 48 of this issue for instructions) or to catch up on a number you may have missed. For each copy you desire, send fifteen cents in coins to: *motive*, 810 Broadway, Nashville 2, Tennessee. Or if you're in a grab bag mood, send one dollar to the same address for which we will send you eight different issues of the magazine (mostly from Volumes II and III).

VOL. I 1941

May Theme: tension areas in campus life

VOL. II 1941-42

Sept.	Religion on the campus
Oct.	Living on the campus (Co-ops, fraternities, etc.)
Nov.	Working your way through college
Jan.	Missions
Feb.	Second National Methodist Student Conference and race relationships
March	I believe—philosophies for the day and for life
April	The college press—an evaluation
May	Work camps and vocations

VOL. III 1942-43

Sept.	On entering college
Oct.	Vocations
Nov.	World democracy
Dec.	What is man?
Jan.	Missions to mankind
March	The student in the crisis
April	Community

VOL. IV 1943-44

April The use of time

VOL. V 1944-45

Dec.	Creating the new world community
Feb.	Education for living
March	Religion and church
April	World democracy
May	World government and community

VOL. VI 1945-46

Nov.	The crisis and religion (also analysis of radio commentators)
Dec.	Jesus of Nazareth